

THE

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 7.]

JULY, 1822.

[VOL. VI.

*For the Christian Journal.*

*Conversations of a Minister with a Parishioner, on Baptismal Regeneration.*

## CONVERSATION IV.

**Minister.** This interview is at my request, and for the purpose of stating to you what I conceive to be the consequences of the opinion which you have adopted. I shall not follow the example set me on the other side, of affirming the consequences to be held by any who reject or do not avow them. You will remember my complaining, that our opponents put words into our mouths which we do not use, but utterly disavow. For instance, I have read sermons, written and printed, to disprove that baptism, administered to a Turk, or to a Jew, or to a hypocritical professor of Christianity, effects his regeneration; and the same I have read cited in various books as held by those who plead for baptismal regeneration: although I could never find proof of its having been expressed by any person. But while I shall avoid retaliation in this matter; and shall not charge, as if held, what I believe to be merely the legitimate consequences of opinion; I cannot but know, that they have their effects on the minds of many, who reason more conclusively than the disputants.

**Parishioner.** Your purpose is agreeable to the dictates of candour; and, I hope, will be persevered in.

**Minister.** The first consequence which I mention, is advantage given to the Roman Catholic cause. For, if so material a corruption of Christianity as our opinion is supposed to be, originated immediately after the age of the Apostles, and continued through the ages of the Martyrs; we have no reason to quote the primitive Fathers, in opposition to the pretended traditions of the Church of Rome.

**Parishioner.** Our Church considers sacred Scripture as the only rule of faith.

**Minister.** She does; but in interpreting Scripture, she takes in moral evidence, from whatever quarter it may come; and, to this effect, cites the Fathers in her articles, and often in her homilies. Before the Reformation, at that period, and for some time after, the Roman Catholic writers laid great stress on some works, which, by the diligence of learned men of the Protestant churches, are proved to be forgeries; and are given up as such, by the more ingenuous of the Roman Catholics themselves. Those learned Protestants might have spared their pains, if so little account is to be made of their labours. As the matter now stands between the Roman Catholics and us, besides denying tradition to be a rule of faith, we urge that even this fails them, if we require it from the beginning. We ought to surrender this advantage, if your opinion be correct. Another consequence, is the advantage yielded to the Arian and the Socinian theories.

**Parishioner.** We can disprove them by express texts of Scripture.

**Minister.** I think we can; but you are no stranger to the ingenuity which has been displayed in educating other senses from the texts. I would not supersede, but strengthen them, by testimonies of the acknowledgment of the Son and of the Holy Spirit, with properties of Deity. For that in so many churches, spread over so many parts of the world, a religion, of which a prominent object was the downfall of idolatry, should have become idolatrous, and that without noise, so soon after the decease of its first promulgators, is not reconcileable with what we know of human nature. Another consequence, is the lowering of our estimate

of the piety of those early times ; however prodigious the army of their Martyrs, and however splendid the accounts which have come down to us of their beneficence.

*Parishioner.* They may have erred in this matter, without the forfeiture of their Christian character.

*Minister.* Permit me to remind you again, that our opinion is described, as in contrariety to whatever is spiritual in religion. It is said to be hostile to vital godliness ; to be attached to merely formal profession and practice ; and, under other terms, equally censorious. I do not see, how the like censure can consistently be withheld from several of the most distinguished Fathers of the first three centuries. To go a little below the age of Martyrs, we find the same opinion and in the same language in such men as Chrysostom and Austin. I especially wonder, how our opponents get over the case of the last mentioned father. Having introduced into the Church tenets, which, according to the Confession of Calvin, had not been taught by the Fathers before him, and seeing this point of the baptismal regeneration of infants to be in his way, but not very willing to set himself in opposition to the declared and universal sense of Christendom, he invented the distinction of attributing to their baptism all grace, except that of perseverance. And next, there is the censure which the opinion passes on all the churches of the Reformation.

*Parishioner.* I have not informed myself minutely on the subject of diversity among Protestants at that period, but can say confidently, that of the Protestant denominations around us, I converse with none of the members who hold your opinion, except of the church to which you and I belong.

*Minister.* That may be ; and yet the confessions of the Reformation remain, and may be appealed to. It seems to me the detracting materially from the merits of that great event, if we so far impeach the pie'y of the principal agents in it, as to say, that they overlooked a material corruption introduced by Popery, and such as affects the vitals of religion. But I pass to consequences of a different kind ;

particularly, its consigning either to annihilation or to damnation, of all who are taken from life in infancy.

*Parishioner.* I pray your excuse from this opprobrium. I believe, that all infants are saved ; those who die being first regenerated.

*Minister.* I do not doubt what you say of your belief ; but ascribe it to your wishes, counteracting your theory. According to your notion of regeneration wrought on infants ; whether it be on elect infants, as is said by some, or on all who die, as is said by you ; I know of no passage of Scripture, which has even been offered in proof of such a change.

*Parishioner.* I repeat, that I believe they are all saved. The Church of England pronounces it only of the baptized ; and is so far less charitable than I could have wished.

*Minister.* Because she rests it in regard to them, on the word of God ; which would have been unauthorized in her, were it not conformable to her doctrine of baptismal regeneration. Other infants she leaves to his uncovenanted mercies : and he is not "a hard Master, who reaps where he has not sown, and gathers where he has not strawed." Whatever may be conceded by you, or by others, from your and their benevolence, I am mistaken, if the severer aspect of your theory has not a more legitimate operation on some minds. Many years ago, a pious and exemplary lady, the mother of young children, told me, that considering the temptations they would encounter in the world, she could reconcile herself to the loss of them, were she sure they would go to a place of blessedness. And I know a man, a high professor of religion, who, coming out of a grave-yard with another man, an attendant with him on a funeral, remarked, with no little appearance of sadness, that it would take a burden from his mind, could he be assured, that his infants, deposited in that yard, had died in the Lord. It would be an alleviation of the bitterness of this consequence, if the theory were not a discouragement of the pious education of children.

*Parishioner.* Why so ? Although

it is contended that regeneration is the work of the Spirit of God, this does not dispense with the use of means.

*Minister.* I believe it to be the work of God, in the sense defined by our 10th article; which speaks of his grace " preventing," or going before, " that we may have a good will, and working with us, when we have a good will." This is a distinction, against which Calvin decides positively. And the spirit of what he taught concerning irresistible grace, is discernible in the creeds of many who do not profess to follow him. They say, that we naturally hate God, and goodness, and good men. Under this impression, I do not wonder, if they deem lightly of moral suasion and of ordinary means; and if they remit the work to the hoped for agency of the Holy Spirit, according to the aforesaid idea of his operation. Neither is it surprising, that the error of the rejection of infant baptism should be so extensive. This I mention as another consequence.

*Parishioner.* It ought to have been prevented, by a comparison of the law with the confessedly more beneficent Spirit of the Gospel; which, on the ground taken by that people, is less gracious than the other: children having been comprehended within the pale.

*Minister.* This is a weighty argument against them. But we find the promise to Abraham, of being a God to him and to his seed after him; of which promise circumcision was the seal, identifying the ordinance with the performance of the promise.—Therefore, if, under the Gospel, children are brought into the visible Church only, I see not why baptism may not be deferred, until the benefit may commence; and might be easily brought to believe, that Divine Wisdom had not made a ministerial application which signifies nothing at the time, and may not signify any thing in future. But I adverted to this point in our first conversation, and shall only add, concerning those whom I have known to join the deniers of infant baptism from other societies, that they had been previously taught to sever the sign from the immediate possession of the thing signified. We will go to another con-

sequence—the case of a former infant, now at an age proper for the reception of the holy communion. Your theory has an important result in this particular.

*Parishioner.* I do not perceive a connexion between the two subjects.

*Minister.* There is an intimate connexion. On the ground taken by our Church such a person, sufficiently instructed, and there being no known hindrance in his life and conversation, and having submitted to the ordinance of confirmation, comes as a matter of right to the Sacrament of the Lord's Supper; and the minister repelling him would be disorderly. But on the ground taken by your informants, his regeneration or conversion should be previously inquired into and judged of. I have no doubt, that the system is relaxed in practice; so that a young man or a young woman, trained in the practice of religious duties, and manifesting the power of religion over the conscience and the affections, is admitted on the supposition of a conversion, of which the successive steps cannot be distinctly traced; and which, I think, may be called constructive. But in the mean time be aware, how much it submits to the private opinion, to the discretion, and to the impartiality of every pastor. Although decidedly Episcopalian, I am opposed to such power in Bishops, as cannot be regulated by ecclesiastical laws; but disapprove more the making of a sort of Pope of every pastor of a congregation; who, if so disposed, may make as bad a use of his power, as was ever made of the Roman Catholic sacrament of confession. We know that on our plan, a formalist, or even a hypocrite may obtrude on the communion; but we think, that the proper check to this is pastoral instruction; and not the vesting of the pastor with a power, which may be either abused by him, or evaded by a crafty member of his flock. The list of the evils of your theory does not stop here, but places conversion too much in the agitation of the animal frame, and the unequal excitement of its sensibilities.

*Parishioner.* I am not one of those who place the Christian character in operations of that sort.

*Minister.* I believe you are not; but I have known many, who, like you, would plead for the fruits of the spirit in the heart and in the life; yet find it difficult to believe, that there is a distribution of the Christian character, in any who have occasionally returns of the sensibilities referred to. There have come under my observation, instances of those who have lived and died in sin, not without such returns, I have known them excited, by excess in the use of ardent spirits. These extremes out of the question, they have been seen by me in alliance with exterior morals and a visible profession, dishonoured by unsocial and even by malignant tempers; while the root of the matter has been thought to be not wanting, by persons of a higher grade of character; all owing to a leaning towards similarity in the complexion of devotion. The extravagancies referred to, are not the only errors considered by me as in alliance with the rejection of baptismal regeneration. There is a closer connexion of it with the Calvinistic system.

*Parishioner.* You are aware, that Calvinism is the favourite view of Christianity with many excellent and able persons; and that they affirm it to be the doctrine of our Church.

*Minister.* I acknowledge the worth and the talents of many of its professors; but as to its being the doctrine of our Church, its intrusion into our pale is conspicuous in various ways; and, among them, in its having been the cause of the decrease of the estimation of the scriptural and primitive view of the ordinance of baptism. The two doctrines may be compared to the struggling of Zarah and Phares in the womb of Tamar. In some minds, the younger has taken the place of the elder; which, however, it is to be hoped, will always claim its birth-right. After that St. Austin had laid what subsequently proved the foundation of Calvinism; and although his system was much cultivated by some orders of Monks; the two theories, however discordant, were professed together. Perhaps it would have so continued to the present time, had there not been per-

ceived the inconsistency between the doctrine of baptismal regeneration, and that of the final perseverance of the saints. In my conscience, I think, that there is no foundation in Scripture for the latter, and for the points connected with it: and this is with me an additional argument, for sustaining what has been delivered to us under the former head, from the earliest ages of the Church, through the channel of the Church of England. But it is time to draw towards a conclusion: which shall be preceded by the consequence, that you have fallen into something like the error which you attributed to me in the beginning—the “Opus operatum.” I told you, that I had not a clear idea of a physical quality stamped on the soul; which we consider as an immaterial substance; and not capable of a quality, which would seem from the name to belong to matter. You approximate to this, when you conceive of a moral change wrought on dying infants. In regard to the state they are to be taken from, and that to which they are to be transferred, they have neither intelligence nor volition; and, therefore, I do not perceive how the change can take place. I know not, whether the same notion may not have produced what I have been credibly informed of in some, who have hoped of deceased friends after their having led ill lives, that they may have been regenerated in the extremity of disease, and when there were no remains of reason or of consciousness. These are human imaginations, for which I have not heard of any pretence from Scripture.

*Parishioner.* As you intimate a speedy conclusion, I must first express to you the impression which has been on my mind all along, that your opinion is hostile to the scriptural doctrine of original sin.

*Minister.* I protest against being so understood. Its contrariety to the imputation of the sin of Adam, so as to lay all mankind under the sentence of damnation on that account, I confess. But the diseases, the weaknesses, and the wants of the body, and the other accompaniments of its destination to death, have produced a deterioration of

soul. We retain the original properties of our material and of our immaterial substance; which are virtuous or vicious, according to the direction given to them, and according to the degrees of their excitements. The proper direction and measure, can only be under the operation of Divine Grace. To begin with two of the appetites—hunger and thirst: they have in them nothing of moral evil; but without due government, produce an immensity of it. Anger is an innocent and useful property—for St. Paul has said, “be ye angry and sin not”—but in its misdirection and excess, exceedingly sinful. Desire is the same property of our being, whether it be of those pleasures which are at God’s right hand for ever, or grovel on the world, in pursuit of its unsatisfying enjoyments. And aversion is the same property, when it causes us to turn away with disgust either from the contemplation of the adorable perfections of the Creator, or from what is poured out in blasphemy against them. Love and hatred, joy and sorrow, and every other affection, might be a subject of the same remark. Under the direction of Divine Grace, they are “a renewing after the image of him who created us;” and independently on that control, they take such a direction as likens us to beasts of prey, and, perhaps, to spirits of darkness.

It is time to finish. I think that all the necessary topics have passed under review. There has been no endeavour to draw from you either conviction of the truth of my doctrine, or rejection of it; because, in each case, it should be the result of mature consideration. That you have misunderstood it in some particulars, you have voluntarily declared; which gives me hopes as to the issue.

*Parishioner.* You are right, Sir, as to my more favourable estimate of your opinion, than when we began; and I act on the maxim which you have suggested, of consideration requiring time. In whatever it may end, I shall retain a sense of your kind endeavours to instruct me; and with this I take my leave.

W. W.

*Abstract of the Proceedings of the Thirty-fourth Annual Convention of the Diocese of South-Carolina, held in St. Michael’s Church, Charleston, from the 13th to the 16th of February, inclusive, 1822.*

The Convention was composed of the Right Rev. Bishop Bowen, 11 Presbyters, 6 Deacons, and 39 Lay Delegates, representing 21 parishes.

It was opened with Morning Prayer, conducted by the Rev. Maurice H. Lance, Rector of Prince George’s, Winyaw; a sermon by the Rev. Allston Gibbes, Assistant Minister of St. Philip’s Church, Charleston; and the administration of the holy communion by the Bishop, assisted by the Rev. Milward Pogson, Rector of St. James’s, Goose Creek.

The Rev. Frederick Daicho, M. D. was elected Secretary and Treasurer.

A letter was read from the vestry and wardens of St. Mark’s Church, Manchester, Sumter district, stating the organization of their church, in conformity with the constitution and canons of the Protestant Episcopal Church, requesting to be recognized by the Bishop, and received by the Convention into union with their body.

Whereupon it was, on motion, *resolved*, that the church of St. Mark’s, Manchester, be received into this Convention.

On motion of the Rev. Mr. Hanekell, the thanks of the Convention were presented to the Rev. Mr. Gibbes, for his excellent and appropriate discourse, delivered before them this day.

Conformably to the 45th canon of the General Convention, “providing for an accurate view of the state of the Church,” the Right Rev. Bishop Bowen delivered the following address:—

*My Brethren of the Clergy, and of the Laity,*

It has afforded great solace to the affliction, under which it has pleased God that I should labour, during so large a portion of the year which has elapsed, since we last met each other here, that I have, in no period of it, been rendered entirely unable to discharge the duties appertaining to the relation in which I am required at present to address you. Indeed, the Divine Goodness, which, in all periods of the infirmity with which I have been visited, still enabled me to attend to almost every demand of diocesan duty which occurred, claims my utmost gratitude.

Under circumstances which imperiously required it, I was absent during part of the summer from the diocese. A journey, however, in the prosecution of the main object of such absence, through the north-western extremity of the state, was made to me the happy occasion of fulfilling a duty, to which engagements of a stronger claim and more immediate urgency, had before put it out of my power to attend. I mean that of visiting congregations, which, by the means of the Society for the Advancement of Christianity in South-Carolina, had been formed in the districts of Pendleton and Greenville. I found there the Society’s Missionary, the Rev. Mr. Dickinson, who by appointment of each of the congregations, has become the minister of both, faithfully performing the laborious duties of his station. At Pendleton, measures have been taken towards the erection of a church; a Sunday school has been instituted, and there is reason to hope,

that the seed sown in a seemingly unfriendly soil, will spring up and flourish to the divine glory, through that sound and wholesome edification of the people, which will manifest its influence in an ameliorated moral aspect of society.

Besides these places, I have visited officially, Trinity Church, Columbia; Claremont Church, Stateburg; St. Mark's, Clarendon; and St. Stephen's, Pineville. At these churches, with the exception of that at Claremont, I administered confirmation. This rite was administered also at Pendleton. In St. Mark's parish, Clarendon, the new building, provided by the liberality of a few individuals, in lieu of the parish church, which was destroyed in the Revolutionary War, and near its site, was consecrated to the worship of Almighty God, according to the form and usage of our Church; and the Rev. J. W. Chanler, under whose faithful and useful ministry, partly as a missionary of the society, the parish, within the last year and a half, had become reinstated in the enjoyment of divine worship, was admitted by me to the holy order of Priests; the Rev. Mr. Delevaux, of St. Matthew's parish, and the Rev. Mr. Folker, of Columbia, being present and assisting me in both solemnities. It is highly grateful to me, to have it in my power to state also, that exertions made by the Rev. Mr. Chanler, to form a congregation in the village of Manchester, distant about 14 miles from his parish church, have been so far successful, as that vestrymen and wardens have been elected at a meeting held for the purpose, who have regularly invited Mr. Chanler to hold service, as their minister, under suitable temporary arrangements. It is hoped that a place of worship, proper to the congregation thus formed, will not long be wanting.

No other ordination has been held in this diocese within the year.

Mr. Thomas H. Taylor, who was reported last year as a candidate for orders, was, in November last, ordained a Deacon, in Philadelphia, by virtue of letters dimissory from this diocese.

Five persons have been received as candidates for holy orders, viz. Paul Trapier Keith, Francis Huger Rutledge, Mellish J. Motte, William P. Coffin, and Benjamin Huger Fleming. These, together with some reported at prior Conventions, make the whole number of candidates at present belonging to the diocese to be seven.

Since the last Convention, the church at Claremont has unhappily become destitute of a minister; the Rev. Mr. Adams, who had so satisfactorily served it, having resigned the charge, and returned to the diocese of New-York. Since the month of July last, divine service has been performed in that church by a candidate for orders, regularly licensed by me, to officiate for a season as a lay reader. It has been painful to me, in an extreme degree, to be called, since our last meeting, to record the removal from this diocese of the Rev. Mr. John B. Campbell. I have mourned with the church, which he had served, with much ability and faithfulness, the afflicting change of their condition; and am earnestly desirous of assisting, to some happy issue, exertions hitherto made by them, without success, to supply themselves with the offices of a stated ministry. The only other church which has be-

come vacant in the course of the year, is that of St. Mark's, Williamsburgh: the Rev. Mr. Chanler, who had served that, in conjunction with St. Mark's, Clarendon, having found himself unable to continue his services to congregations so widely separated.

The Rev. Mr. Anthon, whose services were discontinued at St. Bartholomew's in May last, has been followed in the same field of labour by the Rev. Mr. Andrews, of Connecticut.

Under a resolution of the board of trustees of the Society for the Advancement of Christianity in South-Carolina, placing sundry sums at my discretionary disposal for missionary purposes, the Rev. Mr. Mitchell, a Deacon of this diocese, was appointed by me, in the spring of the last year, to officiate for a few weeks in the vacant churches of St. James's parish, Santee. This has resulted in Mr. Mitchell's being invited by the vestry of that parish to become its minister. Under the same provision of the trustees of the same excellent society, the Rev. Mr. Vanpelt, of Pennsylvania, was, in November last, appointed to a very short mission in St. Luke's parish and places adjacent. This mission has given place to an appointment of Mr. Vanpelt, by the vestry of St. Luke's, to officiate there until the summer. It is desirable that some more permanent engagements should be entered into between himself and the members of our Church in that part of the diocese. The Rev. Mr. Taylor, mentioned above, as recently admitted to Deacons' orders, having been appointed, in conformity with the 13th canon of the General Convention, to officiate at the chapel near North Santee Ferry, has been engaged by the proprietors of that chapel to serve them until the first Sunday in June.

The receiving of the new congregation of Manchester into the Convention, by their delegates, reminds me again to suggest for your consideration, the importance of instituting some regular uniform mode of receiving churches newly organized into our diocesan association. At the opening of the Convention of the last year, three congregations, as recently formed, claimed to be received by their delegates as members of this body. It was apprehended that one of them at least had an existence of a very frail and uncertain nature, and the apprehension then entertained has been justified by the subsequent dissolution of the little manufacturing community of the South-Carolina Armory, of which it was composed, and the discontinuance of all public religious service there, since the month of June last. And yet, a delegation from this church, last year so called, being admitted to an equal participation with that of every other church in all the business of the Convention, might have decided by its vote questions, in the estimation of some at least who had engaged in their discussion, deeply interesting to the Church.

I would take occasion also, at present, to suggest for your consideration, whether it be not expedient to institute some rule, by which provision may be had, against receiving as members of this body, persons, not in any sense members of the particular congregations or corporations which they are appointed to represent. I am the less reluctant to make this suggestion, and am persuaded there will be less reluctance on your part, to act upon the subject to which it relates at present, in conse-

quence of there being now no members of the Convention coming under the case in contemplation, who are not so eminently beyond the reach of question, as to their fitness to be so, that it is impossible it should be supposed to be founded in objection to any individual instances of the species of representation referred to. Indeed, I am not aware of any instance, in which the practice alluded to has hitherto been productive of evil, or led to the use of the privileges of membership of this Convention, in any degree injurious or offensive. Yet the error is so important of demanding the sense of any congregation at a distance, at the mouth of persons, not only totally unconnected with them, and unacquainted with their sentiments and character, but even, perhaps, already, under the influence of some local bias of association or vicinity, that it will perhaps appear to you proper to put it wholly away, while no circumstances exist, which can possibly involve any personal sensibilities, and before the evil, which it is calculated to produce, shall urgently require, whether personal feelings are affected by the measure or not, the institution of some effectual preventive of its increasing prevalence.

A special meeting of the General Convention having been held within the year, it may be proper to advert to the object of that meeting. By the last will and testament of the late Jacob Sherred, Esq. of New-York, it appeared that he had, in the fulness of his love for the Church, of which, until an advanced period of life, he had been a pious and exemplary member, bequeathed to it a large residuary estate, for the purposes of education for its ministry. A question of right having been raised on the seemingly dubious terms of the clause of the will, containing this bequest, between the general seminary placed by the General Convention at New-Haven, and the diocesan seminary of New-York, it appeared, to a majority of those to whom, according to the Canons, the power of calling special meetings of the General Convention is committed, expedient that a meeting should be called, for the purpose of adopting some measures which might tend to the harmonious adjustment of conflicting claims; and put away, as speedily as possible, the obstacle which their existence had created, in the way of the sufficiently active progress of the design of either of the institutions, to its completion. The result has been most happy and honourable for the Church. The Bishop and the delegation of the Church in New-York, both clerical and lay, met the question of the right of that diocese to the exclusive enjoyment of Mr. Sherred's bounty, with a spirit of kindness and conciliation which soon brought it to issue in a compromise, by which, on condition of the removal of the General Seminary from New-Haven to New-York, the property bequeathed becomes appropriated wholly to its objects; and the State Seminary of New-York, becoming merged in it, the funds of that institution, with all their promise of abundance, are thrown into the treasury of the General Convention's seminary. This happy arrangement being made, the General Seminary will immediately go into operation in the city of New-York, and a branch of it be settled at Geneva, in the same state, with well qualified professors devoted to the objects of their appointment, under circumstances admitting of a very inadequate compensation of their labours,

but with a zeal which, for the present, at least, throws this into the scale of minor considerations. The friends of the Church, solicitous for her honour, must rejoice in the auspicious aspect which the great interest of education for its ministry has now assumed: and no member of it will be indifferent to the claim which is preferred for his assistance in carrying the object into complete effect. The means already possessed, you must be aware, are but the foundation (the whole fund of the seminary not amounting as yet to as much as was given by one individual towards the endowment of the Independents' theological seminary at Andover) on which a superstructure remains to be reared, by means of contributions from the members of our Church in every part of the Union. It is true, that the calls on their beneficence are numerous and frequent; but are they all of a character which gives them a reasonable claim to the compliance which they in general so indiscriminately meet with?

My Brethren, this interrogatory is suggested by that seemingly inconsiderate habit of giving, which, too little attentive to the nature of claims preferred, gives alike to all, and thus, too little, to that, which on consideration might be felt, most consistently, to demand our concern. Let me earnestly entreat, that I may not be thought to imagine myself possessed of any authority here, to dictate or direct the disposal of your religious munificence. Let me, however, be permitted to speak at the same time, the deep sense I entertain of the duty which appertains to me in this place, to suggest and advise, whatever may seem to me needful for the welfare and honour of the Church, whose interests are made, by the peculiar nature of my ministry, my most anxious care. It is under this impression of duty that, in the spirit of affection and respect, I would beseech my Brethren to lay seriously to heart the necessities of *their own Church*; and, by a seasonable discrimination and reserve in favour of them, endeavour to place this Church on a footing of some comparative advantage with others, rendered by the constant liberality and persevering zeal of *their members*, eminently prosperous. It is the glory of the Lord, in the diffusion of sound Christianity, with all its salutary influences upon the spiritual, moral, and even temporal state and character of men, that we are mainly to consult, in our munificence, with respect to religious purposes and institutions; and it surely is incumbent on us to exercise it, under the control of some well digested persuasion of our own minds, as to what is useful, good, and true.

Permit me to avail myself of this opportunity of addressing myself generally to those to whom, in the diocesan capacity, I stand related, to recommend to their adoption, some means of having religious intelligence, and other matter proper to a religious periodical publication, conveyed to them in some work of this description, proceeding on the principles of their own persuasion, and conformable to their own religious views and feelings. There is always much, relating to the interests and operations of our own communion, which we cannot expect to find, except in works of this sort, conducted under the hands of members of our own household of faith. That some such publication locally adapted should be set on foot in this city is much to be desired. In the hope

that such a task, justly, in its right execution, considered an arduous one, will ere long be undertaken, I feel it to be consistent with my duty to mention, as, in the mean time, worthy of your encouragement and use, the *Gospel Advocate*, edited in a spirit of evangelical piety, and with great ability, at Boston, and the *Christian Journal*, edited at New-York. This last must become more and more interesting and useful, in consequence of its being published amidst the faculty and students of our seminary.

My Brethren, in bringing this address to a close, I cannot but ask you to join me in the indulgence of grateful emotion towards him "who is Head over all things to his Church," in that, notwithstanding some discouragement from circumstances too obvious to require to be mentioned, the condition of the Protestant Episcopal Church in this portion of it, is evidently, on the whole, still progressively improving. Although, as has been reported to you, some important stations of our ministry are at present unoccupied, and although we are in want of ministers for some scenes of missionary service, which the Society for the Advancement of Christianity is desirous to provide with it, yet the number of places now stately supplied by us with the offices and ordinances of the Lord's house, in this state, is greater than at any period since it was originally settled by Christian people. It is a circumstance, too, well calculated to affect me as an elder brother, with emotions not easily expressed, that while in most instances our churches are supplied with ministers stately serving them, there is no instance, within my knowledge, in which the duties of their ministry are not performed with faithfulness. I see, indeed, my Brethren of the Clergy, who I trust are by this time well enough secured by their acquaintance with me, against any suspicion of my using either to them, or concerning them, any words of flattery, occupied in many instances, amidst much danger, inseparable, in some seasons, from the peculiar character of our climate; I see them in these circumstances, as well as often amidst much privation as to the comforts and accommodations of life, with cheerful patience and assiduity, endeavouring to fulfil their sacred obligations; anxious, mainly, that their people should "*take no hurt or hindrance by reason of their negligence.*" Can I, then, forbear affectionately to urge upon my Brethren of the Laity, the claim which their ministers so reasonably, nay, which they religiously have (for it is in the Lord's word that it is founded) to be encouraged and strengthened in their work, by the confidence and kindness of those to whom they minister, their acquiescence in their pastoral counsel, and that due provision for the comfortable subsistence of themselves and their families, without which their ease, temporally considered, is, almost of all men's, the most miserable.

I will detain you from the business of the Convention no longer than until I have again expressed to my Brethren of the Clergy, my earnest desire, that, wherever it is not found, as the result of much endeavour, utterly impracticable, Sunday Schools should be instituted by them, having for their object chiefly, the *Christian instruction* of the poor, and the lowly in condition, (whatever be their colour) and their children. Schools of this description,

under the conduct of able pious superintendents, assisted by many young members of the congregations, continue to flourish at St. Philip's, St. Paul's, and St. Michael's Churches, in this city. That at Columbia is in a condition which reflects great honour on the present rector of the Church there, as well as on his predecessor, who instituted it, and the pious and benevolent members of the congregation who have so zealously co-operated with them both. The rector of St. John's, Berkeley, cheerfully perseveres in the course of catechetical instruction on Sundays, of which report was made to you at the two last Conventions. Efforts, I am aware, have been made in other places, and are still progressive, of which I am not, at present, in possession of the particulars.

May the blessing of God rest upon your proceedings, making his glory in the honour and prosperity of his Church, both spiritually and temporally, the only actuating principle of them, bringing them to a close in that love, which is the "very bond of peace, and of all virtues, and without which all our doings are nothing worth.

NATHANIEL BOWEN.

The following preamble and resolutions were adopted:—

"The Convention, as representatives of the Church in South-Carolina, do render to their Bishop, their grateful and affectionate thanks for his address delivered at this time, and for his continued, unremitting, and expensive endeavours to extend the principles of the Gospel and to revive the zeal of its professors.

*Resolved*, that the clergy of the several churches in the diocese, do read the Bishop's address to their congregations, for general information.

*Resolved*, that so much of the Bishop's address as relates to the theological seminary be referred to a committee of three.

*Resolved*, that so much of the Bishop's address as relates to the admission of churches into the Convention, be referred to a committee of three.

*Resolved*, that so much of the Bishop's address as relates to the publication of a theological paper, to be edited under the auspices of the Church, be referred to a committee of three.

The following gentlemen were appointed Delegates to the General Convention:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Christian Hanekell, the Rev. John Jacob Tschudy, the Rev. Maurice H. Lance, Colonel Lewis Morris, William Heyward, Robert J. Turnbull, the Honourable Benjamin Huger.

The following gentlemen were appointed the Standing Committee:—

The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Daieho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanekell, David Alexander, Joseph Johnson, M. D. Keating Simons, John Dawson, Major Samuel Wragg.

The following report of the Protestant Episcopal Society was read:—

"The board of trustees of the "*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*," respectfully lay before the Convention of the Protestant Episcopal Church, a general statement of the receipts and expenditures of the *Bishop's permanent fund*, since February 5, 1821, of which the following is a summary:—

There was a balance in hand, as reported to the last Convention, of \$11 73; collected since last report from members of St. Philip's congregation, \$110; received of St. John's Church, Colleton, as an annual subscription, \$50; interest received since February 5, 1821, \$281 75; cash due to the Bishop's common fund for stock bought, \$426 83; in all \$880 31. Laid out in stock \$669; paid to the Bishop's common fund, three-fourths of the interest received per resolution of the Convention, Feb. 20, 1818, \$211 31; in all \$880 31.

"The board of trustees further report, that collections in aid of the Bishop's common fund have been made in St. Philip's, St. Michael's, St. Paul's, and in Grace Church, Sullivan's Island, amounting to \$389 30; subscriptions received from St. John's, Berkley, amounting to \$80 00; and three-fourths of the interest received from the Bishop's permanent fund, 211 31; received for the Bishop's common fund \$680 61. Amount of the permanent fund \$8212 17.

The book containing the account of the trustees for the foregoing funds is laid upon the Secretary's table, for the inspection of the members of the Convention.

Charleston, Feb. 4, 1822.

(Signed) In behalf of the Board,  
NATHANIEL BOWEN,  
President of the Society for the Advancement of Christianity in So. Carolina."

N. B. Since the above account was closed, there has been received for the Bishop's common fund, \$250 from St. Philip's Church; and a donation of \$150 from the Hon. Benjamin Huger, to the permanent fund.

The Secretary made the following report: The Secretary of the Convention respectfully reports, That in conformity with a resolution of the 17th February last, he addressed a Circular Letter to the Vestries of the several Churches and Parishes in the Diocese, requesting their attention to the resolution, relating to the Bishop's fund, therein enclosed. Answers have been received from the Church on Edisto Island; St. John's, Berkley; St. James's, Goose Creek; St. John's, Colleton; and St. Philip's Church in this city.

The Church on Edisto Island have directed their Treasurer to pay, \$50 per annum "as long as the Church may find it convenient to do so." The particular fund for which the appropriation is made, is not specified.

From St. John's, Berkley, no written communication has been received; but the Rev. Mr. Tschudy has paid \$80, in aid of the Bishop's common fund, being the first of five annual subscriptions, of some zealous members of his Church.

The Chairman of the Vestry of St. James's, Goose Creek, states in his answer, that "their Church is in the lowest stage of poverty and depression; that their rector officiates without compensation; and that it is hopeless to resort to any of the modes of contribution proposed," in aid of the Bishop's fund.

St. John's Church, Colleton, have resolved, "that \$50 be annually paid out of the funds of that Church, towards the increase of the Bishop's permanent fund." They have likewise requested the minister of their parish to preach a sermon annually, in aid of the Bishop's common fund.

No written answer has been received from

VOL. VI.

St. Philip's Church, but their Treasurer has paid \$50 dollars, being an appropriation to the Bishop's common fund.

The Secretary likewise reports, that a circular letter was sent to the Clergy in the Diocese, having parochial cures, requesting them to preach sermons in aid of the Bishop's common fund, pursuant to resolutions of the Convention, passed Feb. 20, 1818, and Feb. 17, 1821.

Sermons have accordingly been preached, and collections made, in St. Philip's, St. Michael's, and St. Paul's Churches, in this city, and Grace Church, Sullivan's Island. St. John's Berkley, as before stated, have substituted an annual subscription in lieu of a sermon and collection.

The letters received by the Secretary, accompany this report.

Feb. 13, 1822.

The foregoing reports were referred to a committee, whose report on the subject, being amended, was adopted as follows:—

That after due consideration, and much reflection, the committee are sorry to acknowledge their inability to devise any further, or more efficient, means of promoting the success of either the Bishop's permanent or common funds, than those recommended by a committee of the last Convention, and unanimously agreed to by that Convention. Although the measures then proposed, and adopted, may not have entirely answered the hopes and expectations of those who suggested them, the committee are happy to observe, that they have not been altogether unavailing. Whilst a small but gradual increase of the permanent fund has taken place, during the year, the contributions to the common fund have advanced nearly, it would seem, to 1000 dollars. And could the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," feel themselves authorized, and be induced to contribute five or six hundred dollars to this last fund, we should probably attain, in part, the very desirable object embraced in one of the resolutions of the last Convention, and be enabled to appropriate the whole of the interest of the permanent fund, exclusively to the augmentation of the capital of that fund.

In this hope, and under this, if not perfectly satisfactory, yet consolatory view of the state of the Bishop's fund, the committee beg leave to direct the attention of the Convention to the Report of the Committee of the last Convention, on the same subject, and to recommend, that the present Convention adopt the resolutions then proposed, and agreed to; viz.

1. *Resolved*, that, (it being of essential importance to obtain *distinctly* the opinion of the several Episcopal Churches throughout the diocese, and ascertain their disposition to contribute, in one way or other, both to the present and permanent support of the Bishop's fund,) the standing committee do, at an early period, address the vestry of each church, earnestly requesting of them, to obtain and communicate the sense and disposition of their several congregations on the subject, and proposing to them to contribute—by a per centage on the state tax of each individual—by a per centage on the income of each respective church—by a moderate tax on each pew—by a small, but specific, sum to be paid by each individual—by any other preferable mode; towards the support of the Bishop's fund.

2. *Resolved*, that the Convention renew, and specially recommend, the resolutions heretofore adopted by their predecessors; requiring that once in each and every year, at some suitable and convenient time, and favourable occasion, a sermon be preached in every church in this diocese, in aid of the support of a Bishop, until the Bishop's fund shall be adequate thereto: and that the sums collected be transmitted to the treasurer of the Protestant Episcopal Society, and be applicable to the immediate support of a Bishop.

3. *Resolved*, that in the opinion of this Convention, it is highly just, proper, becoming and desirable, that St. Michael's Church should be aided and relieved from the unequal burden, to which they have been subjected, of almost exclusively supporting, and enabling the Bishop to bestow his pastoral attention to the different congregations of his diocese.

4. *Resolved*, further, therefore, as nothing under God is likely to tend more to the advancement and success of the church, than that the head of it should be authorized and enabled to devote, at least a portion of his time, to its general concerns and interest, and to foster, encourage and excite, by frequent and alternate visits, the several congregations of this diocese; that it be the duty of the standing committee to make application to, and respectfully but urgently request, on the part of this Convention, the assistance of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, (whose funds flow in a greater or less degree from the whole body of the members of the church,) in promoting this desirable and all important object.

5. *Resolved*, that this Convention duly appreciate, and highly approve, the liberal and truly Christian example afforded by the vestry and wardens of Grace Church, Sullivan's Island, and they sincerely hope that such an example will produce the most beneficial effects.

6. *Resolved*, whenever, from any other source or sources, a sum not exceeding 1500 dollars, can be otherwise raised to meet the additional expenses of the current year, occasioned to any particular church, by the circumstance of the rector thereof being the Bishop, that the whole of the principal and interest of any sums heretofore, or which may hereafter be, subscribed towards the Bishop's fund, be exclusively appropriated to the increase of the permanent fund.

The parochial reports of the clergy, handed to the Bishop, read in Convention, and entered on the journal, agreeably to the canons, furnish the following aggregate:—

Baptisms (adults 33, children 157, not specified 81) 271—Marriages 82—Communicants 1518—Burials 162. Of those baptized, 27 adults and 10 children, and of the communicants 367, are specified as coloured.

The report of the Rev. John J. Tschudy, rector of St. John's, Berkley, closes with the following notice:—

In reporting once more on the instruction of the people of colour, I cannot forbear stating a fact, which to every unprejudiced mind must tend to recommend this labour of love. Among those whom I have instructed, and afterwards baptized, are two men, who from their frequent intoxication—nay, habitual drunkenness—had become almost useless to their owners, but who,

since they have joined the church, have completely reformed, and are valuable to their masters. One has been a communicant upwards of three years, and within that period has never been known to be intoxicated once, though intrusted with a responsible office on the plantation, where he could not fail to be observed, yet where opportunities for indulgence would not be wanting; he therefore has given sufficient proof of his reformation. The other became a member of the church through baptism last May; and although he has not undergone the same length of trial, yet he lately gave a strong manifestation of the sincerity of his profession, by manfully resisting an inveterate habit, when opportunity threw temptation in his way; he has likewise regained the good will and approbation of his master. I have selected these instances in particular, as affording good evidence of the efficacy of religious instruction to this description of people; habitual drunkenness being of all vices the most difficult to be cured.

The 10th article of the constitution of the Church in this diocese was amended so as to read as follows:—

Wilful error in religion, or deviation from the rubrie of the church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such clergyman, as, in his judgment, the nature of the case, or the usages, or interests, of the church may require. And he shall, in the name of the Convention, inform the vestry or congregation of the church in which such minister is officiating at the time, of such censure, suspension, or degradation.

The Rev. Mr. Gibbes, from the committee to whom was referred the consideration of that part of the president's address, which relates to the establishment of a periodical religious paper, under the auspices of the Protestant Episcopal Church in this state, made the following report:—

That they do not deem it practicable or expedient, at the present time, to effect the object recommended; and that it appears to them the chief purposes of utility, designed to be answered by the establishment of such a paper as is proposed, may be obtained through the medium of journals of a similar character, already published, in different parts of the United States; and they therefore respectfully offer the following resolution:—

*Resolved*, that it be recommended to the members of this Convention, and of the Episcopal Church in this state, to extend their patronage and support to the *Gospel Advocate*, published monthly in Boston, and the *Christian Journal*, published monthly in New-York, at the rate of two dollars each per annum, and to make those Journals the vehicle of any communications they may deem it advisable to make, relative to the concerns of the Episcopal Church in this state, or the United States, or the interests of religion in general.

The above report was accepted.

July, 1822.]

## Convention of South-Carolina.

203

The Hon. Mr. Huger, from the committee to whom was referred so much of the Bishop's address, as relates to the Theological Seminary, made the following report:

That they cordially unite with the Bishop in grateful and respectful remembrance of the late Mr. Sherred of New-York, whose munificent bequest has indelibly inscribed his name on our Theological Seminary, and erected for himself an imperishable monument in the hearts of all the members of our church. The amount of this bequest cannot at present be accurately ascertained, but at its highest estimate, with the addition of the collections hitherto made, it would not produce a sum equal to one-third of the endowment necessary for such an institution as is contemplated by the church, an institution adequate to her necessities, and equally respectable with the institutions of a similar nature, founded by other denominations of Christians in our country. Your committee, therefore, feel the force of the intimation from the Bishop, that if something has been done, much remains to be done. If a good foundation has been laid, the superstructure is yet to be reared. The beginning is auspicious, but the work is yet to be forwarded, and brought to a condition of stability. It may be added, that the pious and benevolent design of those who have contributed, will be in a great measure frustrated, unless they are seconded by large donations from the wealthy, or by an united effort of all the friends of the cause. In the latter case, though each contribution may be small, the aggregate will be considerable.

Your committee, in common with the Bishop, have a heartfelt satisfaction in the recollection, that the business which occasioned the late special meeting of the General Convention was so happily adjusted, and they hail this result, as it promises prosperity to the Seminary, and must remove all reasonable doubts, (if indeed any could have been entertained) of its ultimate success, but chiefly as an evidence of that conciliatory spirit, which they trust will ever distinguish our Church, both in the intercourse of her members with each other, and in their conduct towards those of their Christian brethren, with whom they differ on some points of faith and worship.

On recurring to the journals, both of the General and the Diocesan Conventions, the committee find that the proposal for the establishment of a General Theological Seminary originated in this Convention; that they recommended it to the attention of the respective dioceses in their individual capacity; and also, on repeated occasions, to the supreme council of the Church: that since the year 1814, every succeeding Convention has expressed an unanimous sentiment in favour of this measure; and that at the last Convention, the subject being impressively suggested by the address of the Bishop, they passed, among other resolutions, a declaration, as representatives of the diocese, that they would contribute their full proportion towards the endowment of the said Seminary. Your committee, therefore, cannot doubt, that the present Convention will feel an increased zeal in favour of this long cherished purpose, in consequence of the encouragement derived from recent events; and they trust, that as this is the first Diocesan Convention which has occurred since the meeting of the special General Convention, our example may be such as to pro-

duce a salutary excitement in other dioceses. They trust, moreover, that the members of our Church throughout this diocese, will not be insensible to the example of their brethren at the north, and in North-Carolina, and in turn become an example to others of more than accustomed zeal and liberality.

Your committee deem it not irrelevant to express a hope, that the seasonable remarks of the Bishop on the obligation, and the peculiar necessity at this time, (when so many and various objects of beneficence are proposed,) of a discriminating charity, will lead to the inquiry, whether there be any purpose connected with the welfare of our church, which can present so many motives to the pious and benevolent as the Theological Seminary. The education of candidates for the ministry, and their multiplication, which will be the natural consequence of increased and gratuitous means for their education, must be at the foundation of all the measures which can be adopted for the protection and the propagation of our sound faith and rational worship.

To call forth the resources of this diocese, in aid of the present purpose, your committee recommend—

1st. That each minister, with the concurrence of his vestry, be requested to preach, within the year, in his own congregation, and also in such vacant congregations, with the concurrence of their respective vestries, as he may find it convenient to visit, a discourse, setting forth the views of the Church in relation to this subject, and the necessity of an united and liberal effort on the part of his hearers; to be followed by a collection, the amount of which shall be transmitted to the standing committee, to be by them forwarded to the treasury of the General Theological Seminary.

2d. That the members of this Convention individually, will welcome and aid in his arduous undertaking, the agent of the trustees of the Seminary, who is expected here for the purpose of making collections.

3d. That the Bishop be respectfully requested to prepare an address,\* inviting zeal and liberality to the aid of this interesting enterprise; which address shall be printed with the journal, circulated on a separate sheet extensively, and read in the several churches on some Sunday preceding the delivery of the discourse for the benefit of the Seminary.

4th. That the standing committee be instructed to carry into effect these resolutions, and to report the result to the next Convention.

In concluding, your committee trust that the length of this report will find an ample apology in the importance of the subject, and in the circumstance, that this diocese has assumed in relation to it a large share of responsibility.

The above report was accepted.

On motion of the Rev. Mr. Tschudy, resolved unanimously, as the sense of this Convention, that we highly approve of the manner in which the concerns of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina have been conducted; that we regard it as a useful instrument, under the Divine blessing, of re-organizing and re-establishing the decayed churches in this diocese, and recommend it to Episcopalians as a society worthy

\* See our last number, p. 178.

of their highest confidence and most liberal patronage.

It was resolved, on motion of the Rev. Mr. Tschudy, that the thanks of the Convention be presented to the board of trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, for their great attention to the Bishop's fund, committed to their trust by the Convention.

On motion of Mr. Simons, the thanks of the Convention were presented to the President and Secretary, for their respective services.

The committee appointed to examine the treasurer's accounts reported, that they had found the same to be correct, and that there remains in his hands a balance of 105 dollars 76 cents. The report was accepted, and the thanks of the Convention given to the treasurer for his services.

It was moved by Mr. J. M. Taylor, and agreed to, that the next meeting of the Convention be held on Wednesday, the 19th of February next.

After prayers, by the Bishop, and the blessing, the Convention adjourned.

Canons passed in the above Convention.

**Canon I. On the admission of Churches or Parishes into the Convention.**

Whenever a church, or parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this diocese, they shall apply by letter to the Bishop, or when there is no Bishop, to the standing committee, stating the due organization of their church, the election of their vestrymen and church-wardens, their means or prospects for the support of a minister, and their willingness to conform to the constitution and canons of the General Convention, and the constitution and canons of the Convention of this diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or standing committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said church shall then be considered in union with the Convention of the Church of this diocese, and delegates therefrom may be immediately received.

**Canon II. On making Collections for the Bishop's Fund.**

Every minister having a parochial charge in this diocese, or his assistant, shall, at such time as he may deem proper, preach, annually, in every church under his care, a sermon on the nature and duties of the Episcopal Office; and at such time, the vestries of the churches in which such sermons shall be preached, are requested to make a collection in aid of the Bishop's common fund; or, in lieu of such collection, the minister and vestry of such church may substitute an annual subscription.

The Church in this diocese consists of the Bishop, 21 Presbyters, and 7 Deacons; and 35 organized congregations.

For the Christian Journal.

**No. IV.**

**The Counsellor's Death-Bed.**

It may be proper to give a brief history of the Counsellor's life, before I

offer a description of his last moments. He was left an *orphan* in childhood, and as it happens in too many similar instances, his future character and prospects became very much the sport of fortune. Having no paternal and controlling hand to guide him, at a very early age, he plunged into scenes of dissipation, and drank deep of the cup of sinful pleasure. The natural turn of his disposition perhaps made him an easier prey to the seductions of temptation, for his heart was of that unsuspecting and susceptible kind, that is easily moved by the solicitations of companions, and seldom resists the calls of pleasure when seconded by the voice of friends. Another circumstance perhaps contributed to render him a surer prey to the destructive syren. He was called very soon into public life, and having chosen the popular side in the politics of his country, he quickly acquired an ascendancy in them above his years. Taking at all times an active part in these concerns, he was necessarily led into many scenes of temptation. The profession also which he had chosen naturally increased his exposure. From the combined influence of all these causes, he became the slave of dissipation. His mental endowments were of a very respectable order, and had they received proper cultivation, he would probably have ranked among the first of his profession. To the acuteness and penetration of his mind must be ascribed the influence he so soon acquired in political concerns.

But although he became the slave of dissipation, his course was not marked by peace and quietness. Besides the alloys that always accompany an excessive indulgence in sinful pleasure, his own conscience frequently placed obstacles in his way, from which he started back with fear. Several years since, I was witness to his experiencing great remorse and sorrow on account of his conduct, and I then had hopes that they were the precursors of a permanent reformation. But they vanished "like the morning cloud and early dew." Subsequently also at two or three different times, these sentiments appeared to return, and cause a

temporary check in his career—but again they were as the faint flashes of the expiring ember which soon give place to darkness.

After the last of these transient purposes of amendment had passed away, a dread sometimes came over my mind, lest a mine was forming that might one day overthrow his religious *principles*. I feared that “the axe was laid at the root of the tree,” and that the period might come when he would be the open justifier of that course which, although he pursued, he had hitherto always condemned; that having *walked* in the counsel of the ungodly, and *stood* in the way of sinners, he might at last *set down* in the seat of the scornful. He seemed at times to treat religious subjects with a levity that gave me pain, and manifested a great unwillingness to enter upon any conversation that might lead to them. But it pleased Almighty God to cut short his earthly career, before this consummation was effected, and to revive with increased rigour those wholesome impressions which had been so often discarded from his bosom. In 1820 he sent me a request that I would visit him as soon I conveniently could. I complied immediately, and found him labouring under a severe and incurable disorder, the consequence of his former dissipation. Sad and sorrowful were the feelings his appearance was calculated to excite. His pallid cheeks and swollen limbs, his sunken eye bereft of all expression but that created by disease and woe, his debilitated frame extended upon the bed, from whence, there was reason to believe, it would never arise, but to be borne to that silent mansion where it must rest till the judgment day; all exhibited the wreck of him whom we had lately seen enjoying health and strength, and who might have continued to enjoy them, had he not run the career of madness and folly. Awful is the sight of the man cut off in the bloom of life, and by his own vices. It is true, we cannot but view with solemn feelings even the aged man passing the boundary of life, and entering upon the unknown scenes of eternity. He, however, has filled up the measure of his days; he falls like

the fruit in autumn, and no violence is done to the regular and appointed order of Providence. But to behold youth, and health, and strength, all mowed down at once by the scythe which the man himself has whetted, is a sight from which we recoil with feelings which we cannot describe.

But an antidote, in some measure to the feelings produced by the Counsellor's bodily appearance, existed in this circumstance, that his mind was in that frame which was suitable to his condition. Great indeed was his sorrow and contrition for his offences. Never have I witnessed an instance in which the mourning on account of sin appeared to be more deep, or to have a better claim to the title of that “repentance which is unto life, and needed not to be repented of.” He described himself as the most unworthy of sinners, as having transgressed against light and against knowledge, against the dictates of his conscience, the strivings of God's Holy Spirit, and against every motive that ought to have weight with rational and accountable creatures. “My dear friend,” said he to me, “you now behold me a wretched and miserable man, a man who has no right to look for mercy from God, a man who has abused the faculties of body and mind to the vilest of purposes, who has trampled wantonly upon the laws of his Maker, who has shut his eyes to his duty, and steeled his heart against the influence of all the good principles that he has ever imbibed.” Tears of remorse rolled down his cheeks, and such was the evident distress of his mind, that it was impossible not to be moved. But although I was affected with feelings of pity, compassion and sorrow, there was not wanting also a sensation of real gratification, because I saw that he possessed a just sense of his condition. Sad and mournful as are our reflections when visiting the dying sinner, and especially one in a situation similar to his, yet what a weight is removed from our minds, when we find him truly and deeply penitent—his heart not striving to deceive itself—cherishing no delusive ideas of his comparative worthiness—not contrasting his conduct with that of some of his fellow-men, who

may have been more depraved in some respects than himself—not endeavouring to palliate his wickedness by urging the force of temptation, or the natural weakness of his resolution; but, on the other hand, suffering his conscience to do its work thoroughly, to probe to the bottom of the wounds which sin has made. Such was the Counsellor's case, and my first duty in consequence thereof, was to hold out to him the promises of the Gospel; to endeavour to convince him that the Christian religion is a system of grace and mercy; that its blessings are offered to all the sincerely penitent, to all those who are weary and heavy laden with sin; that God will in no case cast off those who humbly turn to him. Would to God that such were the course we might follow in the case of all those whom we are called to visit in their last moments. How different would be our situation from what it now is? How many do we find in that solemn season endeavouring to deceive themselves—how often unwilling to confess the extent of their sins, or the greatness of their depravity—how frequently charging upon the imbecility of their minds what is only the effect of their own perverseness? How often is it necessary for us to bring to their view, and impress upon their minds, these important though humiliating truths, and therefore to withhold from them the consolations of the Gospel until they give evidence that they felt them. Not so the Counsellor: all with him was humility and sincerity. With great feeling he took up the language of David, and said, "I acknowledge my transgressions, and my sin is ever before me." And that of Job, "I abhor myself, and repent in dust and ashes." My first duty therefore, in his case, was to bring to his view the consoling promises of the Gospel. I told him that the blood of Christ was sufficient to cleanse us from all sin, and that the vilest of the vile, if they repented, would assuredly find mercy. I repeated to him the promise of God to the rebellious Jews, that if they would return to him, their "sins though as scarlet, should become white as snow, though red like crimson, they should become as wool." These comfort-

ing assurances had not the effect of tranquillizing his mind at that time; his sense of guilt and ingratitude was so great, that the blessing of pardon appeared to him more than he had a right to expect. The load upon his heart was too great to be removed at once, and the reply he made to me was,—"but I have been so abandoned, my sins have been so heinous, and so numerous."

I visited my friend frequently during his illness, which lasted several months, and it was some time before his mind attained to peace and composure. Two erroneous impressions had taken possession of it, which gave him a good deal of uneasiness. He thought that when his sins should be forgiven, he would have a sensible assurance and communication thereof given, by the Spirit of God; he fancied a sudden light would burst upon his mind, which would leave no doubt that he was received among the chosen of the Almighty, would henceforth banish all fears, and fill his heart with the fulness of joy. Whence he acquired this notion I know not; but I think I have observed it prevailing frequently among those who have plunged deep into the stream of sin, and suffered themselves to be borne far by its current. Having lost all self-command, they think that if they are ever redeemed from their captivity, it must be by a supernatural and extraordinary interposition of divine power. Viewing also the vast difference between themselves and the faithful disciples of the Saviour, they are inclined to think that these enjoy sensible communion with the Spirit of Truth, by which they are enabled to resist temptation and to persevere in the path of duty. Although this is a doctrine maintained by many Christians in our country, yet, there is scarcely any error more dangerous. It almost infallibly leads to the extreme either of despondency, or of spiritual pride. If the heart is honest and the mind sound, I know not what is to preserve the persons who adopt this sentiment from despair, for in this case they will assuredly never experience what they are seeking. If, on the other hand, the heart is dishonest or

the mind weak, they may bring themselves to believe that they have seen the light, and felt the power of the spirit ; and when this is the case, they fancy themselves at once of the number of God's faithful children, and *look down* upon all those who cannot relate experiences similar to their own.

Another source of trouble to the Counsellor was the doctrine of election. I cannot say that he had acquired any settled notions on this subject ; but a confused idea was floating upon his mind concerning the doctrine which he had sometimes heard inculcated, that a fixed and certain portion of the human race is to be saved, and the other part to be lost. The first time I heard him express this sentiment was when a person of Calvinistic principles was present. He directed his discourse to him, and asked him his opinion concerning the doctrine. The Calvinist endeavoured to waive the subject, and observed, that a certain minister of considerable standing in his society, (mentioning his name,) when he was questioned by his congregation on the doctrine of election, used to say ; "Prove to me your conversion, and I will prove to you your election." He appeared to be sensible that the doctrine was not calculated to comfort a person in the Counsellor's situation, but rather to plunge him into despair ; because if he were convinced that mankind were divided into two great portions, that cannot be increased or diminished, the one elect, the other reprobate, he would conclude at once that he was among the latter. The doctrine of unconditional, partial election is indeed cold, cheerless, and comfortless, and the maintainers of it generally endeavour to keep it out of the sight of persons in the Counsellor's situation, until they think the work of conversion is accomplished, when they will tell them that they are undoubtedly of the number of the elect. How appropriate and reviving to the awakened and penitent sinner, on the other hand, the doctrine that Christ died for all men, that he has effected an universal redemption, and that those who mourn for their sins shall be comforted. Indeed, the general language of

Calvinists, when they visit the dying sinner, if he manifests any concern for his soul, is, "there is grace, rich grace, prepared for mankind ;" or, "be not discouraged, for there is bread enough for us all, and to spare." They will not acknowledge the doctrine of universal redemption ; but they are also very careful to keep out of sight that of partial election.

I need not say that I endeavoured to convince my friend of the erroneousness of both these ideas, and I have reason to believe that his mind ultimately was relieved from the uneasiness occasioned by them. He never professed to have experienced that sudden and powerful transformation of soul, nor to have seen that supernatural light, which he first thought he ought to look for ; but his mind attained to a considerable degree of peace and composure. He did not, it is true, enjoy those transporting anticipations of future happiness which are sometimes vouchsafed to the faithful at the hour of death ; but he learned to trust with meekness and humility in the mercy of God, through the merits of our Saviour. A strong sense of his unworthiness continued to rest upon his mind, and he felt that if he should be accepted, the goodness of God to him would be unbounded. On that goodness he rested, and from so doing, acquired an humble hope that his future state would be blessed. To the last question I put to him, "whether his mind had become more composed, and whether he had learned to trust in the sacrifice made by the Saviour ;" his reply was, "he hoped he had."

Thus was cut off in the prime of life, and before he had filled up half the measure of his days, a man, who, had he pursued the paths of industry and temperance, might have been an ornament to society, and a blessing to his country. In spite of all his foibles, I could not help feeling an attachment to him. He possessed a generous, a feeling, and a kind heart ; he was warmly attached to his friends ; and to me also, he perhaps was in the habit of making known the recesses of his heart more than to most others. On several occasions also, he shewed his regard

for me, not only in words, but in actions. There was likewise a strong presentiment in my mind, that unless he should be called suddenly from the world, he would become a sincere penitent before his death. The event has proved that my hope was well founded. He has gone, I trust, to that blessed home, where the wicked cease from troubling, and where the weary are at rest; and it is my prayer to God, that when the trump of the Archangel shall summon us all to judgment, I may be permitted to join my friend in the mansions of eternal light and glory.

Reader, art thou in the youthful part of thy days, and dost thou feel a growing attachment to sinful pleasure? O let the Counsellor's fate deter thee from that dangerous course, before it is too late. Sinful pleasure is a syren that sings peace, peace, when there is no peace. She "will lure thee to thy doom," before thou art aware—she will blast all thy worldly prospects—she will destroy both soul and body. Into the one, she will lodge the seeds of disease, that will bring forth their fruit with a fatal certainty; and from the other, she will erase the Divine image, and render it a fit companion only for the great enemy of man. Fly from her as from the fangs of the animal that would infuse a deadly poison through thy frame; for although her appearance may now be pleasing, and her charms fascinating, yet, when thou art most in want of aid, she will desert thee; and when thy soul, bereft of all help and hope, begins to feel the horrors of despair, she "will laugh at thy calamity, and mock when thy fear cometh."

Dost thou also desire to enjoy peace in thy last moments, and to be enabled to triumph over death? put not off the work of repentance to a dying hour. If you would say with St. Paul at that solemn season, "I am now ready to be offered—henceforth there is laid up for me a crown of righteousness;" you must also be enabled to say with him, "I have fought the good fight, I have finished my course, I have kept the faith." You may, like the unhappy Counsellor, it is true, by God's blessing obtain a hope of happiness, when the awful trial comes; but if your heart is

honest, how many tears of remorse will you shed for an ill-spent life—how oppressive will be the reflection that you cannot undo your numerous sinful deeds, and that the effects of these deeds may be perpetuated to generations yet unborn! It is the holy life, the life which has been reared upon the foundation of faith in the Son of God alone, that can smooth the pillow of death, and enable us to meet our last enemy with perfect joy.

*The Country Clergyman.*

*The tenth Annual Report of the Trustees of the Society of the Protestant Episcopal Church, for the Advancement of Christianity in Pennsylvania. Read before the Society, January 7, 1822.*

If during the tenth year of the existence of this Society the Trustees have apparently done less than at any former period for the advancement of the exalted interests of the kingdom of the Redeemer, they have the satisfaction of knowing that every demand upon the funds has been promptly met and paid, and that arrangements have been made not only for the permanent security of all life subscriptions, and donations, but likewise, as they trust, for the more rapid accumulation in future of those resources which are necessary to accomplish with vigour the objects we have so deeply at heart.

These objects are indeed of the most interesting nature. And as men, and as Christians, and particularly as members of the Episcopal Church in Pennsylvania, we are loudly called upon to contribute a portion of our time, our talents, and our substance, towards the spread of the Gospel—the diffusion of its benign and holy influence into the hearts of those who are either ignorant of its consolations, or who once having enjoyed them are now intensely anxious for their restoration. How dwelleth the love of God in us if we refuse to impart to those who are in need! "He who loves God, loves his brother also." Fully believing in the sure word of prophecy, and knowing that the time will come when every knee shall bow to Jesus, how delighted should we be to enjoy the privilege, how eagerly should we avail ourselves of it, of aiding in that glorious cause for which the Redeemer died! Let us then continue not only to support this institution, but to solicit for it the warm approbation and cordial zest of our friends. Already it has done much good, already it has been instrumental in establishing the holy services of our Sanctuary in various places. Let us persevere; and the Church of our forefathers and of our choice will acquire that station, to which, by the purity of her doctrines, she is eminently entitled.

The alterations to the constitution which were adopted at the last annual meeting, were the following:

To Article IV. add, "all life subscriptions of members, and all donations, whether by will or otherwise, unless bestowed with a specific ap-

propriation, shall be a permanent fund, and shall be vested in stock or ground rents, or other safe property. This provision shall extend to the stock now held by the Society. Collections in churches are not to be considered as of the donations here referred to, but shall be at the disposal of the trustees. Provided always nevertheless, that the clear yearly value or income of the messuages, houses, lands, and tenements, annuities, or other hereditaments and real estate of this corporation, and the interests of money lent, shall not exceed the sum of five hundred pounds.

In place of Article V. the following was substituted:

"There shall be annually a meeting of the Society in Philadelphia, on the feast of the Epiphany, unless it shall fall on Sunday, and in that case on the next day. The rectors of the different churches within the state, shall be requested to have services performed and collections made for the benefit of the Institution, on the first Sunday after the Festival of the Epiphany, or on that Festival, if it be on Sunday; or on such other day or days as may be expedient, and in such manner as may be agreeable to the proper parochial authorities."

These additions have been sanctioned by the proper authorities, and now form part of the charter.

Two young men pursuing the study of theology have received some aid—and the fostering care of the Society has been still continued to the Church at Easton. The other missions have necessarily ceased. New avenues of usefulness have been opened; and new and earnest solicitations from various quarters for ministers are daily heard. What is to be done? We have arrested the attention of the Episcopalian who are scattered throughout the state. They have been visited by our Missionaries. Their hopes have revived. We have encouraged them to proceed. And we are pledged to use our best and most strenuous exertions to enable them to establish the church of the living God in the wilderness. Grant us the power, and all that has been promised will be fulfilled. The glory of the Lord has arisen upon Zion. She is destined to be the joy of the whole earth. Let us hasten with gladness to repair her waste places. Let us contribute according to our means; and the blessing of thousands who were ready to perish will rest upon us.

#### APPENDIX.

Doubts having been expressed relative to the correctness of the following expressions in the report: "New avenues of usefulness have been opened; and new and earnest solicitations from various quarters for ministers are daily heard;" the following letter was addressed by the chairman of the committee of missions to the Recording Secretary of the Society, and read at the anniversary meeting.

My dear Sir,

The applications for missionary aid during the past year were numerous, as the following statement will prove. 1. After the death of the Rev. Mr. Plum, it was stated in letters addressed to me both by his widow and by Dr. J. that a small but zealous congregation had been collected at Northumberland, that they were now left without a shepherd, and

VOL. IV.

that they were very desirous to have a Pastor. "The grand object" says Dr. J. "was to spread a knowledge of the church among the people where the church was not known, except as it came in a debased state through the hands of unfaithful ministers. This has been effected; and there are now many in this neighbourhood, particularly among the people, who will ever remember the society that sent Mr. P. among them, with sincere gratitude, who will ever consider the church as the best and the safest way to lead them whither he has gone." "Can you not," says Mrs. P. in a letter, dated June 23,—"can you not send us some one in the course of the summer to break to us the bread of life, and join with us in public worship in the house of God? We ask your prayers, that as the Almighty has seen fit to remove the shepherd, this little flock may not be scattered or devoured. You will I hope pardon the liberty I have taken in writing you, but I cannot admit the idea that this church in Northumberland, for the establishment of which my inestimable husband literally *sacrificed* his life, should now be left to perish. I cannot possibly live myself, or raise my little family, where I am deprived of the services of the church." 2. A letter was written last summer to the Bishop from the congregation at Pike, stating their belief that they could support a minister with a family, and earnestly requesting that one might be sent. 3. A letter from Mr. Sayres to the Bishop stated there were several small congregations in Lycoming county, and that it was wished that the Rev. Mr. Hopkins might be appointed a missionary to two of them. 4. The church at Bristol is vacant, and deserves attention. 5. The churches at Marcus Hook and Chester are in the same situation. 6. Mr. Neale wrote to the Bishop from Kittanning, informing him that nearly 100 persons in that neighbourhood had not been baptized, and that they wished some prayer books and the visits of a missionary. 7. Mr. Johnston wrote from Greensburgh, that between 3 and 400 dollars had been subscribed towards the support of a clergyman who would officiate half his time there. 8. The three congregations in Fayette county subscribed each 200 dollars towards the salary of a clergyman. 9. The churches in Huntingdon and Mifflin counties are vacant.

The Rev. Messrs. Keeler, Bulkeley, and Phinney, during the same period offered their services as missionaries.

The state of the funds did not permit the committee of missions to pay attention to either clerical or congregational applications.

Truly yours,  
JACKSON KEMPER.

Monday, 7th Jan. 1822.

JOHN C. LOWBER, Esq.

Officers for 1822.—Right Rev. William White, president, (ex officio); Rev. J. Gilmore, D. D. Hon. Wm. Tilghman, LL. D. and Richard Dale, Esq. vice-presidents; Wm. Chaloner, treasurer; Rev. Jackson Kemper, corresponding secretary; John C. Lowber, recording secretary.

Trustees.—Charles N. Bunker, Dr. John R. Coxe, Joseph Cooper, William Murdock, Wm. Meredith, Samuel Hazzhurst, John

Read, Cornelius Stevenson, Caleb P. Wayne, Tobias Wagner, George Bringhurst, Durden B. Carter, Hugh De Haven, Thomas Hale, John Markland, Austin Montgomery, Stephen North, James S. Smith, Charles Wheeler, Thomas H. White.

*Clergymen residing within the City and County of Philadelphia, who are Trustees, ex officio.*—Rev. Robert Blackwell, D. D. Rev. James Abercrombie, D. D. Rev. Frederick Beasley, D. D. Rev. James Wilbank, Rev. George Boyd, Rev. James Montgomery, Rev. Charles M. Dupuy, Rev. Benjamin Allen.

*The Sixth Annual Report of the Board of Managers of the Auxiliary New-York Bible and Common Prayer Book Society.*

The Board of Managers of the Auxiliary New-York Bible and Common Prayer Book Society, in presenting to their constituents the sixth annual report of the transactions of the Society, regret to observe, that the pressure of the times, and the numerous and urgent demands upon Christian charity, have tended to restrict, in no ordinary degree, the labours and usefulness of our institution.

Immediately after the last anniversary, your Board of Managers printed an edition of one thousand copies of the Bible, from the new stereotype plates of the Society. Of these a large number was due to subscribers and members on account of their annual subscriptions; and one hundred and twenty copies were forwarded to the Society for the Advancement of Christianity in South-Carolina, in payment of one hundred dollars advanced by them to us in the year 1820, towards the completion of the stereotype plates. The receipt of these has been acknowledged by that Society, with an expression of their satisfaction in having aided us in the production of so beautiful and correct a copy of the Holy Scriptures. Of the residue of the edition, a proportion has been sold to Societies and individuals for gratuitous distribution, the finances of the Society not authorizing the Board to indulge their feelings by yielding to any of the many urgent applications for donations of the sacred volume.

One hundred and six Prayer Books have also been delivered from the Depository of the Society, to members and subscribers since the last anniversary; and, during the same period, sixteen hundred and seventy four copies have been sold to societies and charitable individuals for gratuitous distribution.

These, with the former sales and distributions of the Society, make an aggregate of three thousand and twenty-six Bibles, and sixteen thousand and nine hundred and twenty-five Prayer Books, which have issued from our depository since the formation of the institution, in the year 1816.

We still continue to sell the Prayer Book to those who purchase for gratuitous distribution, at thirty cents per copy; and we have fixed the Bible, bound in a durable and handsome manner, at eighty-five cents, which is considered to be cheaper than any other edition of the Bible ever published in this country.

At the last anniversary meeting of the Society, its Bye-Laws were so amended as to provide for the establishment of a permanent fund, by the appropriation of such sums as should be

hereafter received for life subscriptions to the Society. The sum required to constitute a member or subscriber for life, was fixed at twenty-five dollars, and the amount received from such subscriptions is directed to be invested in such a manner as to produce an annual income to the funds of the Society. Under this regulation the sum of two hundred dollars has been since subscribed, and, for the present, has been deposited in the Savings Bank. The Board of Managers fondly hope that many of the members and subscribers of the Society will be induced to add to this fund, so auspiciously commenced, and thus ensure the future usefulness and stability of our institution.

In addition to the above amount of life subscriptions, the receipts of the Society for the past year, together with the balance in the treasury at the last anniversary, amount to the sum of six hundred and sixty-five dollars and three cents. Of this sum, ninety-five dollars and fifty cents were collected in Trinity Church, on the evening of the 18th of February last, when the Anniversary Sermon, for the benefit of the Society, was delivered by the Rev. Mr. Feltus; thirty-two dollars and twelve cents, the balance of the proceeds of the Concert in Grace Church; and the sum of three hundred and thirty-eight dollars has been received from subscribers and members.

The payments of the treasurer for the same period amount to the sum of six hundred dollars and fifty-nine cents, chiefly for paper, printing, and binding; leaving a balance in the treasury of sixty-four dollars and forty-four cents.

The Society is, at the same time, indebted to its printers in the sum of one hundred and seventy-eight dollars, and there are some small outstanding bills for contingent expenses, to the amount of twenty-five or thirty dollars.

Under these circumstances, with an exhausted treasury, and a diminished subscription list, your Board of Managers would almost despair of being enabled to resume those active and beneficent labours which have heretofore, with the blessing of Heaven, shed the light of the Gospel, and the purity of Christian worship, on the remotest borders of our land. But this despair in our hallowed cause is forbidden by the Master whom we serve; and animated by his promise of assistance, we will endeavour to arouse your minds to the importance of our cause, and stimulate you to renewed exertions.

We ask your support, brethren, not to an institution of doubtful importance, not to extend to the idle the means of continuance in idleness, nor to afford to the improvident that support which they have neglected to provide for themselves; but we appeal to you on behalf of those who are perishing for lack of knowledge,—for those who sit in darkness and in the shadow of death,—and the boon we would extend to them is the light of salvation, and the bread of life. Shall we then ask in vain for the means of continuing our labours? Shall we in vain address to Christians our supplications for relief to those who are treading the thorny ways of wretchedness, and the dark valley of death, without a guide to their feet, or a lamp to their paths? Shall the beacon which your bounty has erected to light the traveller on his way, and to guide the wanderer to a haven of rest, be extinguished—now

when the solitary places have been made glad by its rays, and its beams have begun to shed the light of glory on the ocean and the wilderness?

If any additional incentives are required to arouse the slumbering charity of our friends, we will enumerate a few of the various applications which have been made to us during the past year, and to which, with hearts sinking within us, we have been obliged to reply, that our resources were inadequate to the required supplies.

We have been solicited to distribute the Liturgy of our Church among the Episcopalians in our distant settlements, who, deprived of the ministrations of the Gospel, and far removed from the sanctuaries where their fathers worshipped, are forgetting the discipline and faith of the Church in which they were trained to the knowledge of grace and salvation. The limited Missionary establishment of our Church is insufficient to supply the wants of the rapidly increasing population of the west, and many, who, with the Liturgy in their hands, would adhere to the worship which we venerate; wanting even this support to their principles, soon fall into the ways of irreligion and vice.

We have been urgently desired, by Clergymen engaged in Missionary duties, to furnish them with Prayer Books for distribution among those who, animated by their occasional visits, want only to be better acquainted with our invaluable formulary, to adhere to its precepts, and join with eagerness in the pure and simple worship it sets forth. By former distributions the Society has, in several instances, been happily instrumental in the formation of congregations, in situations where but little information had previously existed, respecting the institutions and ordinances of our Church.

The Board has also been called upon to continue its donations of Bibles and Prayer Books to the Episcopal Sunday Schools in this city and its vicinity, which have been unable to furnish them to their scholars. The importance of this object of distribution will be sufficiently appreciated by those who are in any wise conversant with these institutions. By enabling the scholars to join in the exercises of the Church, they soon become firmly attached to its worship, and the susceptible mind of youth receives impressions and forms habits which time cannot eradicate.

We have also been solicited for further supplies of Bibles and Prayer Books for the Seamen of this port, with assurances of the ardour and thankfulness with which our former donations were received by them.

Enabled, as your Board of Managers once were, to reply to these and similar applications, by liberal supplies to all who wanted, they certainly have been disheartened by the limited state of their finances, and their inability to go on in the labour of love in which they had engaged with so much ardour.

We look forward, however, to brighter prospects. We trust that when the situation of the Society is known to its friends and members, their aid will, as heretofore, be liberally extended, and that we will again be enabled to spread abroad the knowledge of the Gospel, and the worship of our Church.

**FLOYD SMITH**, Senior Vice-President.  
**CHARLES KEELER**, Recording Secretary.

#### NOTICE.

The Managers of Bible and Common Prayer Book Societies, and Clergymen and Laymen, who collect funds for the gratuitous distribution of books, or who are themselves disposed to such acts of charity, are respectfully informed, that they can be supplied with any number of Bibles and Prayer Books from the stereotype plates of the *Auxiliary New-York Bible and Common Prayer Book Society*, upon application to the Agent of the Society, at the Depository, No. 99 Pearl-street.

#### Terms of Subscription.

A life subscription is *twenty-five dollars*. The annual subscription is any sum not less than *two dollars*. This payment entitles the subscriber to receive annually one Bible and one Prayer Book, or three Prayer Books; and for every additional payment of one dollar and fifty cents per annum, an additional Bible and Prayer Book annually. Subscriptions and donations thankfully received by the Treasurer, at No. 42 Courtland-street; the Agent, No. 99 Pearl-street; and by any of the Managers of the Society.

**Officers.**—Luther Bradish, president; Floyd Smith, 1st vice-president; Cornelius R. Duffie, 2d vice-president; Henry Barclay, 3d vice-president; William E. Dunscomb, corresponding secretary; J. Smyth Rogers, treasurer; Thomas N. Stanford, agent.

**Managers.**—John Watts, Jun. Benjamin Haight, John J. Lambert, Charles Nichols, William H. Harison, Peter Kean, Cornelius S. Bartow, Charles W. Sanford, H. W. Duchacet, Thomas T. Groshon, Charles N. S. Rowland, Robert Hyslop, Jacob Stout, jun. Murray Hoffman, Samuel W. Moore, Cornelius Oakley, J. L. Moore.

#### History of Catharine Prescott.

[Abridged for the Christian Journal from the Christian Guardian.]

CATHARINE PRESCOTT was born at Denbigh, in Wales, in the year 1708; and was put to service at a very early age, without being possessed of any knowledge of the art of reading, as (to use her own expression) "there were none of those blessed Sunday Schools in her days." She served in different families until she was forty-one years of age, at which period she married. Upon the death of her husband, which happened about eight years afterwards, she again went to service for some time, and was esteemed a diligent, frugal, and faithful servant, by all the masters with whom she lived. When she became too old for service, she went to live with her daughter in George Leigh

Street, Manchester, in which place and neighbourhood she had resided by far the greater part of her life, and was supported partly by her relatives, and partly by some friends who had witnessed her honest and upright conduct in her several situations. During this period she regularly attended the daily prayers at the collegiate church, where she was kindly noticed by some of the clergy; but, as she afterwards expressed herself, she "could not so heartily enter into the public worship of God as she wished, because she could neither read her Prayer Book, nor distinctly hear all that was said." She continued to attend at the church until she had passed her hundredth year, without ever having been able to read a word in any book whatever, having a form of religion, but being destitute of the power thereof. She had long wished to learn to read; but either through shame, or for want of invitation and opportunity, she had not taken any steps towards attaining her object. At last, however, she prevailed upon herself to look out for a teacher; and as her own account of the manner in which she began will be more interesting than mine, I will relate it in the words she herself used when I asked her to give me the particulars.

"Why, you see, when I used to go to the *old church*, many of the folks that used to come would sometimes offer me a *book*, and, dear heart, I could not read; and I was ashamed to refuse it: and besides, there was a very pretty psalm they had used to sing, and I thought I could like to learn it—but then I could not read. So I came home one day, and I told my daughter that I was determined to learn to read; but she thought it was too late. However, I went to a neighbour, and asked him if he would learn me a lesson, and he promised he would. Accordingly I went to him every day, and when I had tired him with one lesson, I would have gone to another neighbour for another; and in this way I got on by little and little. When they were building the Lancasterian school in this neighbourhood, I told my daughter I would go to it as soon as it was ready; and as soon as

they opened it I used to go every day for a lesson; and the little lads would have come here on a night, and first one would teach me and then another, until I had tired them all. Then when your Sunday school was removed into this street, I used to go every Sunday (before I went down to the *old church*) to say my lesson, and some of the scholars would come in now and then to teach me; and so, from one thing to another, you see at last I learned to read."

Your readers will be aware that it is much more difficult to instruct aged persons in the art of reading than those who are young, and have neither temporal cares nor duties to engage their attention; nevertheless, by the time she had reached her 105th year, at which period I first became acquainted with her, she was able to read tolerably well. When she came, in the course of her reading, to words of three or four syllables, she was sometimes at a loss to repeat them, if they were not words in very general use; but her plan was, when she had got any person to hear and correct her in reading a chapter once over, afterwards to read the same chapter by herself, and if she still found any difficulty, she would ask some one to hear her again, until she was able to read it without help. In this way she became well acquainted with several chapters of the Bible, and she placed slips of paper near those chapters which struck her as being important, in order that she might turn to them at a future time. Soon after she began to learn to read, she asked one of the clergy of the collegiate church to give her a Bible, who readily granted her request; but the print being rather too small for her to read with comfort, she afterwards obtained a Testament of a larger type, which she was able to use until within a few months of her decease, and without any assistance to her eyesight until she was 107 years of age.

She was very thankful to God for being enabled to read his holy word in her old age, for the spiritual blessing she had derived from the perusal, and for the pious instructions of Christian ministers and friends. She frequently spoke of the superior advantages pos-

sessed by the children of the poor of this generation, beyond those of herself and others in the same rank of life when she was a child. She was strongly attached to the Church of England, though among her visitants there were those of other religious persuasions.

About the end of the year 1815, she was incapable of going out of her house without assistance; and as her daughter's employment frequently obliged her to be absent, her Testament, and her meditations were her chief companions. But it seemed as if Almighty God had an especial regard to her temporal comforts; for just about this time, as she was sitting on a Sunday morning near the window, which was open, a little bird flew into the room, and I happened to go in at the time she and her daughter were trying to prevent its falling into the fire, and caught it in my hand. She obtained a cage for it; and none but those who have experienced the want of human society, and who can enter into the feelings of the poet—

“The singing birds, the warbling winds,  
And water's murmur'ring fall,  
To praise the first Almighty Cause  
With different voices call;  
Thy num'rous works exalt Thee thus,  
And shall I silent be?  
No; rather let me cease to breathe,  
Than cease from praising Thee:—”

None, I say, but such can properly appreciate the delight which old Catharine felt when her little songster warbled forth its melodious notes, at the same time affording its aged mistress innocent amusement, and exciting in her mind emotions of gratitude to God even for such a companion.

During the following year (1816), her bodily infirmities increased, and her devotedness to God, and her dependence upon her Saviour, increased also. In the early part of the next year, (1817) she became still more weak, but her memory continued good on the whole: the “weary wheels of life” seemed to be nearly standing still. She did not suffer much pain; her illness was, in fact, more the result of old age than of any particular disorder. A short time before she died, I went to pay her one of my accustomed visits, and found her in a heavenly frame of

mind, though weak in body. She had recently lost her grand-daughter, who had died after three hours' illness; and this circumstance gave rise to some serious conversation on death and eternity; during which her resignation to God, her trust in the Saviour, and the pious flow of her affections, appeared as great as ever they had been. After I had read a chapter in the Bible, we engaged in prayer; and when I had finished, she prayed with an audible voice, apparently as if her whole soul were wrapt up in what she was saying: “The blessing of God Almighty be upon us all—and may God hear that blessed prayer—Jesus Christ hear us—and may the Lord make us all blessed and happy both here and hereafter—the Lord hear that prayer. Amen and Amen.”

She now seemed fast hastening to the close of life; but with her heart and hopes fixed upon heaven. The day before she died I went to see her; she appeared to be sensible, but unable to speak audibly, except with great difficulty. The only expression I could distinctly recognise was, “Christ be merciful to my soul! She seemed in a true devotional frame; and when I repeated the Lord's Prayer, I could perceive the motion of her lips accompanying me. She then appeared to feel but little pain, and lingered without much suffering during the night; and about two o'clock in the morning, June 2, 1817, in the 109th year of her age, quietly departed to enter into that “rest which remaineth for the people of God.”

[The communication to which the following is a reply, was written by a valuable correspondent, who resides at a distance; and who, we are satisfied, entertaining high respect for the personal and official character of Bishop Griswold, has no other object than to advance the interests of religious truth.]

*For the Christian Journal.*

In the Christian Journal for January, 1822, are some strictures on my last Pastoral Letter, by a writer, who has not given to the public his name. What is published to the world is open to criticism, and it is just and desirable that the errors of those who pretend to teach others, should be detected and

exposed. I claim no exemption from censure, and were my private character alone concerned, the pages of the Christian Journal would not in this case be occupied with any apology or defence. But considering that few only of those who read the Journal are likely to peruse the Pastoral Letter; that in those strictures the letter is represented as containing errors, confusion, and inconsistency, which more than balance any good effect that otherwise it might produce; and considering, from my holding (most unworthily) an office in the Church of our blessed Lord, such a representation of my ignorance of the truth, and inability to teach it, must almost necessarily have an evil effect, it becomes my duty, however repugnant to my feelings, or contrary to my former practice, to say something, if there is any thing which I can say, to prevent or repair, in some degree, the injury to religion.

In the commencement of his animadversions, this writer declares generally, that "the inconsistency, and confusion of ideas upon the subject of baptism, mar the delight" which might otherwise be received in reading the Pastoral Letter; and instead of it, "excite regret." And in the close he adds, that I have "confused and bewildered a plain subject." That such should be the effect of what I published, none certainly has more reason to "regret" than myself. It is hoped that the "confusion of ideas," if not "the inconsistency," will charitably be ascribed to want of discernment, rather than to error of doctrine. Indeed, this critic does not himself excel in perspicuity, and it is somewhat unfortunate to the cause of truth, that the blind should be set to lead the blind.

Another objection it seems is, that more was not said. To which I answer, that the address was thought to be sufficiently long. It was never doubted but much more, and things much better, might be said, by those to whom more wisdom is given. I wrote what occurred to me as most to my purpose, and as much, it is believed, as people will generally be disposed to read.

It is more particularly urged, as an

unpardonable defect, that "nothing is explicitly said about the Holy Ghost. And this (he adds) would seem rather extraordinary, as at baptism we are received in the name of the Father, and of the Son, and of the Holy Ghost." Does not this *reason* prove it to be equally "extraordinary," that "nothing is explicitly said about" *the Father*? The subject of the address did not make it necessary, nor did any thing render it expedient, to enter into the much controverted question of the effects of baptism. If any reader of the strictures has a desire to know whether the agency of the Divine Spirit in baptism is improperly excluded, let him read pp. 18, 25, 27, 38, and 53, of the Pastoral Letter. Every thing good of a religious nature, received or done, is, I doubt not, by the aid of the Divine Spirit; the benefits of baptism and the Lord's supper are far from being exceptions.

This writer teaches that in baptism "we are surely invested with the gift of the Holy Ghost;" and declares that "this was certainly the construction put upon the sacrament by St. Peter, when he said to the converts, on the day of Pentecost, *"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."*" No Christian doubts but he who shall "repent and be baptized," will receive all the benefits of the sacrament. But was it "certainly" Peter's opinion that baptized persons who do *not* repent shall receive the same gift? Was such his "construction" when he said to the *baptized* Simon, (offering money to *purchase the gift of the Holy Ghost*,) "*Repent of this thy wickedness,*" &c. &c. See Acts viii. 14—24. Who is it then that "confuses and bewilders a plain subject?"

Peter exhorts the converted multitude to "be baptized *for the remission of sins*." So was Saul exhorted by Ananias. And we all "believe in our baptism *for the remission of sins*." But where do the Scriptures, or does the Church teach, that "the gift of the Holy Ghost" is particularly the grace received in baptism? Peter indeed

promised to those who were baptized, in case they *repented*, that they *should receive* that gift ; but he does not say that they shall receive it at the *time of* their baptism, and through the ministration of that sacrament. And so far as we may judge from other like cases, the 3000 then baptized, did not receive the gift of the Holy Ghost, till some time after. In the 8th of Acts it is expressly declared, that those baptized in Samaria by Philip, who was himself "full of the Holy Ghost," did not receive that gift, till tidings of this success had reached the Apostles in Jerusalem, and two of their number, the same Peter with John, went down to Samaria, and (having "prayed for them that they *might receive* the Holy Ghost,") *laid their hands on them*. When too, as related in 19th of Acts, Paul asked certain disciples if they had received the Holy Ghost, it is evident from what follows that he supposed they had been baptized in the name of the Holy Ghost. Of course it was not St. Paul's opinion, that they who are baptized "are surely invested with the gift of the Holy Ghost." Those "certain disciples," when shown its necessity, were baptized ; but it was not till St. Paul subsequently "laid his hands upon them," that "the Holy Ghost came on them." This perfectly accords with the view of our Church : it is in confirmation that she particularly looks and prays for this Divine gift. In her office for adult baptism, when the persons are baptized, and though they are supposed to be true penitents, and to have rightly received the sacrament, she afterwards prays God to *give them the Holy Ghost*.

But this writer "still feels astonished" that I did not particularly say of baptized children, "that they received the Holy Ghost," which there was no necessity for saying ; nor does he produce any proof that with truth it may be said.

He tells us further, that "the *inward grace* of the sacrament of baptism is to be invested with all the privileges of the Christian covenant." Visible membership in the Church ; a right to the laying on of hands in confirmation, and to eat, or (in the language of our

article) *press with their teeth* the bread in the Lord's supper, are certainly among "the privileges of the Christian covenant ;" and they may perhaps in the more lucid conceptions of this writer, be "*inward grace*." I meant by the phrase, "a death unto sin, and a new birth unto righteousness," and believe, with the Church, that repentance and faith are necessary, in order to receive it. The question is very naturally asked, "why then are infants baptized, when by reason of their tender age, they cannot perform" the repentance and faith, which are "required of persons to be baptized ?" And the Church answers, "because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." But supposing that what is thus promised is never realized,—supposing, what we may well fear is not an uncommon case, that the sponsors do not in their heart believe, and the child afterwards sins without repenting ; does he certainly receive the same *inward grace* ? Is there truly "a death unto sin, and a new birth unto righteousness ?" Dare we positively affirm, and is it "certainly the construction of St. Peter," that in such case the gift of the Holy Ghost is received ?

"That our entrance into the *visible* church of Christ can be an outward sign, is (to this writer) altogether unintelligible." What I said is that "their *birth of water* is their entrance into the visible pale of God's kingdom here on earth ;" and that it (the *birth of water*) is "the outward, visible sign :" nor did I, at the time, suppose that it required much acuteness of intellect to perceive that an ordinance, or, if he pleases, the ministration of an ordinance, which takes us into a *visible state*, may be an *outward sign* of some *inward grace*. That it is "a sign" we have the authority of the 27th Article. If he means that is an *inward*, or *invisible* sign, it may to himself be "intelligible." To confirm *his meaning*, and show the "*confusion*" of mine, he adds, "The outward sign in the Abrahamic sacrament was *circumcision*. In baptism it is *water*, and in the Lord's supper *bread and wine*. And what are we to infer from this ? that baptism

with *water*, is not what our Lord means by the *birth of water*?

Another of my inconsistencies noticed is making "the inward grace of baptism depend upon the faith and the prayers of the people." If this writer believes that the child of an infidel, baptized by those (priest, sponsors, and congregation,) who have *no faith* in Christ, and who on the occasion offer *no prayers* to God, receives the same spiritual benefit, the same inward grace, as the child of the pious Christian, offered up in faith and prayer by devout believers, and nurtured in the faith, as the Lord requires, (which, if his objection has any meaning, seems to be his doctrine) I shall no otherwise disturb his belief, than by observing that what I have advanced is agreeable to the article on baptism, which says, that in the administration of that sacrament, "faith is confirmed, and *grace increased by virtue of prayer unto God*;" and also to the baptismal office, which requires all present to pray, both before and after the child's baptism, for inward grace and other spiritual blessings.

It is true that I said, (Pastoral Letter, p. 29,) that the prayers and thanksgiving are not essential to the *validity* of baptism. But by a *valid* baptism, is evidently meant a baptism which need not be repeated; which takes children into the visible church; and it is directly after observed, that the prayers are not without use. What I was particularly teaching is, that "the outward and *visible sign*, given unto us, ordained by Christ himself," when ministered according to his appointment, lays the person or child baptized under the obligations of the Christian covenant; though, as in private baptism, the prayers and responses should be omitted. But certainly there can be no occasion when it is more fitting, or more profitable, to offer the most humble and earnest prayers to Almighty God, than at the administration of this sacrament. To doubt whether the spiritual blessings, whether "the inward part or thing *signified*," is obtained, the rather for the faithful and devout supplications of God's people, would seem as questioning our Lord's

promise to those who ask; and his declaration that *God will give his Spirit* to them who seek for it in *prayer*. In perfect accordance with this, as we learn from the example of the Apostles, it is *essential* to confirmation, that the "laying on of hands" should be *accompanied with prayer*. "The good bishop" has not taught that "grace is *not increased by virtue of prayer unto God*;" nor that faith is *not necessary* to the obtaining of the inward part, or thing signified in baptism. The contrary appears in several parts of the Pastoral Letter. See the quotation from St. Augustine, p. 25.

This writer, however, is so charitable, that he will not charge me with *so unfounded a notion* as "that the thing signified does not *always accompany the sign*." To receive to one's self *undeserved* praise, however honourable or flattering it may be, savours of dishonesty: and truth constrains me to acknowledge, that I am guilty of holding even this *unfounded notion*. The "sign" he tells us is *water*. The "thing signified," we are told by authority which he appears to respect, is "a death unto sin, and a new birth unto righteousness." I have not yet attained to such faith in the *opus operatum* as to believe, that the mere application of *water* in baptism is necessarily or certainly attended by such an "inward and spiritual grace." In my judgment, the spiritual benediction—the inward change—the full benefits signified in the sacrament, are not received without repentance and faith. And if the clear and explicit language of the Protestant Episcopal Church, and of the sacred Scriptures given by inspiration of God, are good authority, I see not to the contrary that *this notion* is *well founded*.

But I am extending this apology beyond the limits of my first intention. My Pastoral Letter is on a subject of much importance, and of some difficulty: a subject on which it seemed desirable that something should be written. It was given to the public with diffidence certainly, yet with the humble hope that it possibly might, through God's blessing, remove the misconceptions, or conscientious scruples of some

respecting the baptism of their children, and the office which, for that purpose, the Church has prescribed; or induce a more able pen to give us something better. Far as I can discern, this *plain subject* is not the less "confused and bewildered" for the criticisms of the writer to whom I have made this reply; nor has he convinced me of any one, though I doubt not but there may be many instances of incorrectness in the Pastoral Address.

That God of his infinite mercy will grant to him and me, and to all who read what we have written, grace to receive the truth in our hearts, and display it in our lives, is the humble, and, I trust, sincere prayer of

A. V. GRISWOLD.

P. S. The above was written immediately after I first saw the Strictures in the Christian Journal. Doubts respecting the expediency of its publication have caused this delay in sending it.

---

*Extracts from the Diary of Charles Glover, Esq.*

A LONDON periodical for May, 1822, contains the life of Charles Glover, Esq. a pious layman, who died on the 26th of August, 1821, in the 69th year of his age. In this sketch are incorporated some extracts from his diary. The following is dated in July, 1818—

"Gracious and indulgent Lord! whilst looking through the window into this pleasant garden, I am blessed with the sight of my dearest wife and beloved sister, taking their evening walk, looking after their innocent charge, gathering seed, and cropping the fading flowers. With emotions of gratitude and thankfulness I exclaim, Happy saints! peace be unto you! may your innocent amusements continue—may you long live in the enjoyment of your garden, and your God! May you escape those snares and temptations which may assault you when I am taken from you, and removed to my Father's house! May his indulgent care, whose gracious providence brought you to this place, still preside over you; and may a grateful remembrance of the many happy days we have spent together in this sequestered spot bind your hearts still

closer to himself—may he be your guardian, protector, and guide! I must, according to the course of time, soon leave you, or you me; but it will be only for a time, a short space, and then we shall assuredly meet again, to enjoy a blissful immortality with him and his; and with his whom we have known and loved on earth; and with him, whom, having not seen, we love imperfectly, yet sincerely in this lower world. To you, my dear wife and beloved sister, I must one day say, Farewell!—yes, I am daily bidding you the farewell, not of sorrow, or anguish, or regret—but of serenity, of peace, and of love. Happy, indeed, have we been in life, and shall we be less happy in death? O, no! In looking through this window I behold you with pleasure, because I behold you happy; but even to you also I must one day say, Farewell! I begin to be more familiarized, and less affected with these words, 'farewell' and 'death,' than I had used to be; permit me, then, my dear friends, to indulge myself in the sacred pleasure of repeating them, for if it be a pleasure to die, as I hope it will, why not enjoy the pleasure of dying daily. Yes; and you also, my fond attachments, you must all be loosened, in order to be dissolved, ere long; and why not gradually loosened, in order to be broken up, and receive still stronger attachments, over which even death itself shall have no control. Every prudent man wishes to have his day's work performed before he lays himself down to rest. I also am desirous of having my 'farewells' finished in good time, that, when the night of death shall come, I may have nothing to do, but to die. Farewell, then, ye sacred walks, ye fruitful trees, and fragrant flowers! Farewell, thou time-piece dial, whose faithful shadow has oft admonished me of moving time! be faithful still, and say to all who follow me, 'My Master's hour is up, and he is gone, nor can you long remain.' And thou, famed image, Ceres, standing firm on thy proud pedestal, as if protectress of the shady bower, shall I bid thy sculptured form farewell? Whatever thou wast to pagan Greeks, to me no idol hast thou ever been. Farewell, thou pleasant garden and convenient

exposed. I claim no exemption from censure, and were my private character alone concerned, the pages of the Christian Journal would not in this case be occupied with any apology or defence. But considering that few only of those who read the Journal are likely to peruse the Pastoral Letter; that in those strictures the letter is represented as containing errors, confusion, and inconsistency, which more than balance any good effect that otherwise it might produce; and considering, from my holding (most unworthily) an office in the Church of our blessed Lord, such a representation of my ignorance of the truth, and inability to teach it, must almost necessarily have an evil effect, it becomes my duty, however repugnant to my feelings, or contrary to my former practice, to say something, if there is any thing which I can say, to prevent or repair, in some degree, the injury to religion.

In the commencement of his animadversions, this writer declares generally, that "the inconsistency, and confusion of ideas upon the subject of baptism, mar the delight" which might otherwise be received in reading the Pastoral Letter; and instead of it, "excite regret." And in the close he adds, that I have "confused and bewildered a plain subject." That such should be the effect of what I published, none certainly has more reason to "regret" than myself. It is hoped that the "confusion of ideas," if not "the inconsistency," will charitably be ascribed to want of discernment, rather than to error of doctrine. Indeed, this critic does not himself excel in perspicuity, and it is somewhat unfortunate to the cause of truth, that the blind should be set to lead the blind.

Another objection it seems is, that more was not said. To which I answer, that the address was thought to be sufficiently long. It was never doubted but much more, and things much better, might be said, by those to whom more wisdom is given. I wrote what occurred to me as most to my purpose, and as much, it is believed, as people will generally be disposed to read.

It is more particularly urged, as an

unpardonable defect, that "nothing is explicitly said about the Holy Ghost. And this (he adds) would seem rather extraordinary, as at baptism we are received in the name of the Father, and of the Son, and of the Holy Ghost." Does not this *reason* prove it to be equally "extraordinary," that "nothing is explicitly said about" *the Father*? The subject of the address did not make it necessary, nor did any thing render it expedient, to enter into the much controverted question of the effects of baptism. If any reader of the strictures has a desire to know whether the agency of the Divine Spirit in baptism is improperly excluded, let him read pp. 18, 25, 27, 38, and 53, of the Pastoral Letter. Every thing good of a religious nature, received or done, is, I doubt not, by the aid of the Divine Spirit; the benefits of baptism and the Lord's supper are far from being exceptions.

This writer teaches that in baptism "we are surely invested with the gift of the Holy Ghost;" and declares that "this was certainly the construction put upon the sacrament by St. Peter, when he said to the converts, on the day of Pentecost, *"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."*" No Christian doubts but he who shall "repent and be baptized," will receive all the benefits of the sacrament. But was it "certainly" Peter's opinion that baptized persons who do *not* repent shall receive the same gift? Was such his "construction" when he said to the *baptized* Simon, (offering money to *purchase the gift of the Holy Ghost*,) "*Repent of this thy wickedness,*" &c. &c. See Acts viii. 14—24. Who is it then that "confuses and bewilders a plain subject?"

Peter exhorts the converted multitude to "be baptized *for the remission of sins.*" So was Saul exhorted by Ananias. And we all "believe in our baptism *for the remission of sins.*" But where do the Scriptures, or does the Church teach, that "the gift of the Holy Ghost" is particularly the grace received in baptism? Peter indeed

promised to those who were baptized, in case they *repented*, that they *should receive* that gift ; but he does not say that they shall receive it at the *time* of their baptism, and through the ministration of that sacrament. And so far as we may judge from other like cases, the 3000 then baptized, did not receive the gift of the Holy Ghost, till some time after. In the 8th of Acts it is expressly declared, that those baptized in Samaria by Philip, who was himself "full of the Holy Ghost," did not receive that gift, till tidings of this success had reached the Apostles in Jerusalem, and two of their number, the same Peter with John, went down to Samaria, and (having "prayed for them that they *might receive* the Holy Ghost,") *laid their hands on them*. When too, as related in 19th of Acts, Paul asked certain disciples if they had received the Holy Ghost, it is evident from what follows that he supposed they had been baptized in the name of the Holy Ghost. Of course it was not St. Paul's opinion, that they who are baptized "are surely invested with the gift of the Holy Ghost." Those "certain disciples," when shown its necessity, were baptized ; but it was not till St. Paul subsequently "laid his hands upon them," that "the Holy Ghost came on them." This perfectly accords with the view of our Church : it is in confirmation that she particularly looks and prays for this Divine gift. In her office for adult baptism, when the persons are baptized, and though they are supposed to be true penitents, and to have rightly received the sacrament, she afterwards prays God to give them the Holy Ghost.

But this writer "still feels astonished" that I did not particularly say of baptized children, "that they received the Holy Ghost," which there was no necessity for saying ; nor does he produce any proof that with truth it may be said.

He tells us further, that "the *inward grace* of the sacrament of baptism is to be invested with all the privileges of the Christian covenant." Visible membership in the Church ; a right to the laying on of hands in confirmation, and to eat, or (in the language of our

article) *press with their teeth* the bread in the Lord's supper, are certainly among "the privileges of the Christian covenant ;" and they may perhaps in the more lucid conceptions of this writer, be "*inward grace*." I meant by the phrase, "a death unto sin, and a new birth unto righteousness," and believe, with the Church, that repentance and faith are necessary, in order to receive it. The question is very naturally asked, "why then are infants baptized, when by reason of their tender age, they cannot perform" the repentance and faith, which are "required of persons to be baptized ?" And the Church answers, "because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." But supposing that what is thus promised is never realized,—supposing, what we may well fear is not an uncommon case, that the sponsors do not in their heart believe, and the child afterwards sins without repenting ; does he certainly receive the same *inward grace* ? Is there truly "a death unto sin, and a new birth unto righteousness ?" Dare we positively affirm, and is it "certainly the construction of St. Peter," that in such case the gift of the Holy Ghost is received ?

"That our entrance into the *visible* church of Christ can be an outward sign, is (to this writer) altogether unintelligible." What I said is that "their *birth of water* is their entrance into the visible pale of God's kingdom here on earth ;" and that it (the *birth of water*) is "the outward, visible sign :" nor did I, at the time, suppose that it required much acuteness of intellect to perceive that an ordinance, or, if he pleases, the ministration of an ordinance, which takes us into a *visible state*, may be an *outward sign* of some *inward grace*. That it is "a sign" we have the authority of the 27th Article. If he means that is an *inward*, or *invisible* sign, it may to himself be "intelligible." To confirm *his* meaning, and show the "*confusion*" of mine, he adds, "The outward sign in the Abrahamic sacrament was *circumcision*. In baptism it is *water*, and in the Lord's supper *bread and wine*. And what are we to infer from this ? that baptism

with *water*, is not what our Lord means by the *birth of water*?

Another of my inconsistencies noticed is making "the inward grace of baptism depend upon the faith and the prayers of the people." If this writer believes that the child of an infidel, baptized by those (priest, sponsors, and congregation,) who have *no faith* in Christ, and who on the occasion offer *no prayers* to God, receives the same spiritual benefit, the same inward grace, as the child of the pious Christian, offered up in faith and prayer by devout believers, and nurtured in the faith, as the Lord requires, (which, if his objection has any meaning, seems to be his doctrine) I shall no otherwise disturb his belief, than by observing that what I have advanced is agreeable to the article on baptism, which says, that in the administration of that sacrament, "faith is confirmed, and *grace increased by virtue of prayer unto God*;" and also to the baptismal office, which requires all present to pray, both before and after the child's baptism, for inward grace and other spiritual blessings.

It is true that I said, (Pastoral Letter, p. 29,) that the prayers and thanksgiving are not essential to the *validity* of baptism. But by a *valid* baptism, is evidently meant a baptism which need not be repeated; which takes children into the visible church; and it is directly after observed, that the prayers are not without use. What I was particularly teaching is, that "the outward and *visible sign*, given unto us, ordained by Christ himself," when ministered according to his appointment, lays the person or child baptized under the obligations of the Christian covenant; though, as in private baptism, the prayers and responses should be omitted. But certainly there can be no occasion when it is more fitting, or more profitable, to offer the most humble and earnest prayers to Almighty God, than at the administration of this sacrament. To doubt whether the spiritual blessings, whether "the inward part or thing *signified*," is obtained, the rather for the faithful and devout supplications of God's people, would seem as questioning our Lord's

promise to those who ask; and his declaration that *God will give his Spirit* to them who seek for it in *prayer*. In perfect accordance with this, as we learn from the example of the Apostles, it is *essential* to confirmation, that the "laying on of hands" should be *accompanied with prayer*. "The good bishop" has not taught that "grace is *not increased by virtue of prayer unto God*;" nor that faith is *not necessary* to the obtaining of the inward part, or thing signified in baptism. The contrary appears in several parts of the Pastoral Letter. See the quotation from St. Augustine, p. 25.

This writer, however, is so charitable, that he will not charge me with *so unfounded a notion* as "that the thing signified does not *always accompany the sign*." To receive to one's self *undeserved* praise, however honourable or flattering it may be, savours of dishonesty: and truth constrains me to acknowledge, that I am guilty of holding even this *unfounded notion*. The "sign" he tells us is *water*. The "thing signified," we are told by authority which he appears to respect, is "a death unto sin, and a new birth unto righteousness." I have not yet attained to such faith in the *opus operatum* as to believe, that the mere application of *water* in baptism is necessarily or certainly attended by such an "inward and spiritual grace." In my judgment, the spiritual benediction—the inward change—the full benefits signified in the sacrament, are not received without repentance and faith. And if the clear and explicit language of the Protestant Episcopal Church, and of the sacred Scriptures given by inspiration of God, are good authority, I see not to the contrary that *this notion* is *well founded*.

But I am extending this apology beyond the limits of my first intention. My Pastoral Letter is on a subject of much importance, and of some difficulty: a subject on which it seemed desirable that something should be written. It was given to the public with diffidence certainly, yet with the humble hope that it possibly might, through God's blessing, remove the misconceptions, or conscientious scruples of some

respecting the baptism of their children, and the office which, for that purpose, the Church has prescribed; or induce a more able pen to give us something better. Far as I can discern, this *plain subject* is not the less "confused and bewildered" for the criticisms of the writer to whom I have made this reply; nor has he convinced me of any one, though I doubt not but there may be many instances of incorrectness in the Pastoral Address.

That God of his infinite mercy will grant to him and me, and to all who read what we have written, grace to receive the truth in our hearts, and display it in our lives, is the humble, and I trust, sincere prayer of

A. V. GRISWOLD.

P. S. The above was written immediately after I first saw the Strictures in the Christian Journal. Doubts respecting the expediency of its publication have caused this delay in sending it.

*Extracts from the Diary of Charles Glover, Esq.*

A LONDON periodical for May, 1822, contains the life of Charles Glover, Esq. a pious layman, who died on the 26th of August, 1821, in the 69th year of his age. In this sketch are incorporated some extracts from his diary. The following is dated in July, 1818—

"Gracious and indulgent Lord! whilst looking through the window into this pleasant garden, I am blessed with the sight of my dearest wife and beloved sister, taking their evening walk, looking after their innocent charge, gathering seed, and cropping the fading flowers. With emotions of gratitude and thankfulness I exclaim, Happy saints! peace be unto you! may your innocent amusements continue—may you long live in the enjoyment of your garden, and your God! May you escape those snares and temptations which may assault you when I am taken from you, and removed to my Father's house! May his indulgent care, whose gracious providence brought you to this place, still preside over you; and may a grateful remembrance of the many happy days we have spent together in this sequestered spot bind your hearts still

closer to himself—may he be your guardian, protector, and guide! I must, according to the course of time, soon leave you, or you me; but it will be only for a time, a short space, and then we shall assuredly meet again, to enjoy a blissful immortality with him and his; and with his whom we have known and loved on earth; and with him, whom, having not seen, we love imperfectly, yet sincerely in this lower world. To you, my dear wife and beloved sister, I must one day say, Farewell!—yes, I am daily bidding you the farewell, not of sorrow, or anguish, or regret—but of serenity, of peace, and of love. Happy, indeed, have we been in life, and shall we be less happy in death? O, no! In looking through this window I behold you with pleasure, because I behold you happy; but even to you also I must one day say, Farewell! I begin to be more familiarized, and less affected with these words, 'farewell' and 'death,' than I had used to be; permit me, then, my dear friends, to indulge myself in the sacred pleasure of repeating them, for if it be a pleasure to die, as I hope it will, why not enjoy the pleasure of dying daily. Yes; and you also, my fond attachments, you must all be loosened, in order to be dissolved, ere long; and why not gradually loosened, in order to be broken up, and receive still stronger attachments, over which even death itself shall have no control. Every prudent man wishes to have his day's work performed before he lays himself down to rest. I also am desirous of having my 'farewells' finished in good time, that, when the night of death shall come, I may have nothing to do, but to die. Farewell, then, ye sacred walks, ye fruitful trees, and fragrant flowers! Farewell, thou time-piece dial, whose faithful shadow has oft admonished me of moving time! be faithful still, and say to all who follow me, 'My Master's hour is up, and he is gone, nor can you long remain.' And thou, famed image, Ceres, standing firm on thy proud pedestal, as if protectress of the shady bower, shall I bid thy sculptured form farewell? Whatever thou wast to pagan Greeks, to me no idol hast thou ever been. Farewell, thou pleasant garden and convenient

house! your kind accommodations I have long enjoyed, and blessed the hand that gave them! but my heart has been above them all, and my affections fixed on him who made you all. And to you, my faithful servants, I would bid a fearless and a short farewell! hoping and expecting, ere long, to meet you safe in heaven, where distinctions and death shall alike be done away, and spirits part no more! My commands have, I hope, been reasonable; yours hath been a willing and cheerful obedience, 'not with eye-service, as men-pleasers, but in singleness of heart, fearing God.' May this fear and holy circumspection be constantly increasing when I am removed from you; and should you at any future time be tempted to sin against heaven, (which God forbid) remember you once had a master who watched for your souls. Farewell, my friends and my acquaintance! each time I meet you I say, Farewell! not knowing we shall ever meet again in this land of shadows; 'for what is our life? it is even a vapour, that appeareth for a little time, and then vanisheth away.' And you, mine enemies, where are you? I hope I have none—so that on your account I need not reserve a single farewell. But I forget myself; one enemy I have, and one alone—the enemy of all mankind; with him I will not shake hands, but hold my peace till I arrive on yonder happy shore, and then I will exultingly shout, "Grim death, farewell!" I am leaving a paradise on earth to enter the paradise of God, and of glorified spirits. I leave not earth with regret, or in disgust, far otherwise; for my Lord hath favoured me above many: I am still as it well becometh me, contented and happy, willing to continue as long as he shall be pleased to appoint this earth as my abode. Yes, Lord, thou hast given me much, but promised me more—I am rich in possession, richer in reversion—hence my expectations are elevated. I have a hope full of immortality, which nothing below can satisfy; things seen and temporal court my esteem, and bid high for my affections, but are outbidden by things unseen and eternal!

— 'Yes, blessed Jesus!  
Thou art, of all thy gifts, thyself the crown.'

"Thou hast been the source of my happiness, and the centre of my joy from my youth up. Before I received these great temporal blessings I was happy in thy love alone, and shall be so again when these are all left behind.

— 'Blessed Redeemer!  
E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.'

And shall be after I have passed the barrier of death: for when I cease to breathe I shall not cease to live; my soul will still continue in active existence, though unseen by mortals. All the time I have sojourned upon earth, its actings and operations have been perceived through the medium of the bodily organs, but itself has never been rendered visible; and yet, though unseen, it did really exist, and shall for ever live, when death itself is dead. But, O my soul! however conversant with life, what knowest thou of death? Thou hast never grappled with this king of terrors—true; but my Saviour hath, and overcome death also, not only in his own body, but in his body the Church, yea, in his weakest and most enfeebled members.

"But death may, and often does appear in most dreadful array; and this may be my case. Indeed it may; I have no claim, no merit—I am a poor, timid, distrustful, unworthy creature, and have been through life; yet God hath wonderfully supported me, and brought me through difficulties and dangers innumerable. In looking back, I can truly say, 'Thou, Lord, hast brought affliction upon my loins, hast caused men to ride over my head—hast brought me through fire and through water—and yet, after all, hast brought me out into a wealthy place.' I know that God is a sovereign, as well in death as in life, and from the many and great favours with which I have been blessed in life, I may, perhaps, be less favoured in death; but even this is no argument against faith; I may both fear and feel much, and if he be pleased for a time to leave me in that awful hour to my own weakness, (as he justly may) the conflict of expiring nature (though not on a cross) may be dreadful indeed: still it

is but a *conflict*, and conflicts, in the very nature of things, cannot last long. That cloud which separates me from the view of my earthly friends having once passed, I enter glory. Faith in the blessed Redeemer bids me be fearless; and past experience also seems gently to whisper, 'Be of good courage, fear not.' Why art thou now, O my soul! rejoicing in hope, whilst many, at this moment in perfect health, as thyself, and death apparently at a distance, are nevertheless full of trembling expectation, and 'a fearful looking for of judgment and fiery indignation,' while hope is an anchor to my soul? I will, therefore, bless God, and take courage, and say to my soul, 'Be strong,' yea, 'be strong.' Let me not forget how awful and frightful the most distant prospect of death used to appear, but now, blessed be God, it is not so; with many of my dear friends have I lately parted, and looked into their graves without dismay. Death's visage is changed, and his countenance seems to brighten as he approaches; and, however timid and weak in myself, why should I distrust a faithful God, who has never yet failed me? What is this noise in my ears, but the distant shout of death?—and this trembling of the hands, but his nearer advance. Yes; thou invader of mankind! I understand thy summons, and am waiting thy approach. What a mercy, that the sound in my ears is not the sound of terror in my heart—that this shaking of the hands is not the shaking of guilt, of excess, nor of intemperance, but only the weakness of the tremulous nerves,

'Which, pluck'd a little more,  
Will toll my bell,  
And set my ransom'd spirit free.'

"If I have one earthly wish more predominant than another, it is this, that I may discover no cowardice in death, nor dishonour God by a fretful impatience at bodily pain; nor suffer the last enemy to surprise me unawares, or take me by the throat as a reluctant criminal, but that I may meet him, and welcome him with the smile of holy fortitude, of faithful prayer, and fervent praise. But all must be left to the disposal of him who doeth all things after

the counsel of his own will. I ought not to have a single wish—it is mine to obey, it is his to provide; it is mine to be watchful, and prayerful, and circumspect; to keep a conscience void of offence, and to dress up my soul for the marriage feast in that marriage garment provided by my Lord, which will beautify and fit me for the converse of angels and glorified spirits. Thus may I be working out my own salvation, experiencing thy divine power, working in me both to will and to do—looking to Jesus for that grace, both promised, and provided, and treasured up in thy blessed self, to enrich and adorn thy believing people: and thus looking, and thus living the life—why should I fear dying the death of the righteous, and finding my last end and blessed eternity to be like his? One thing is certain—having once passed the boundary of death, I have nothing to fear, having not a doubt of a blissful immortality; surely, then, he who now enables me to look on the other side the grave with hope, cannot want power to keep me on this side devoid of fear. Ere long, I hope with calm serenity to say, Farewell, thou sun and moon! Farewell, ye stars of light! and thou, mighty molehill, earth, farewell! In the anticipation of this hope may we live, in the comfort of it may we die.

"Amen, and Amen."

The next extract is dated March 10, 1821, and seems to have been written on the first attack of the disease which terminated in his death.

"But a few weeks since I was remarking, that I could scarcely bring myself to conclude that I was in years, feeling nothing like decay, either in body or mind; but this week has brought me a true token, a watery swollen leg. Yes, my dear friends! but be not cast down; look not so sad, my dearly beloved wife and sister; rather let us rejoice that I have been so long preserved in the use and enjoyment of my health and my limbs—let us rejoice that this disease, whatever it may be, has not been brought on by imprudence or intemperance, but by the permission and appointment of an all-wise God. 'Disease invades the chaste temperance.'

"This may be the advanced guard of death! well, be it so; I have nothing to fear, but every thing to hope. To me, 'to live is Christ,' and, I trust, 'to die will be gain.' It is true I may, as I often have done, fear afflictions, and tremble at the approach of the king of terrors, for they are the effects of sin, for which I ought to be greatly humbled; yet I have an interest in the second Adam, the Lord from heaven, who conducts his people to heaven. Lord! thou knowest I have delighted to honour thee in life, O! suffer me not to dishonour thee in death by impatience, fretfulness, or discontent—for thou knowest I am naturally a poor, timid, fearful, unbelieving creature. I have sometimes wished to depart in sleep, that I might not dishonour thee in my last moments, but this is unbelieving cowardice:—

"Only receive my soul to thee;  
The manner and the time be thine."

"Why should I distrust a God so faithful and so kind—who hath dealt so bountifully with me through life? Where shall another be found who hath received so many blessings and benefits? Where shall be found a family, and friends, and servants, so dear, so peaceful, and so happy? Surely I have been blessed above many, and have more than faith to support my creed. What know I of sickness, or sorrow, or pain, or adversity, compared with others? I am laid under the deepest obligation to love and serve my God. O! that I could be always praising, instead of distrusting—for even now unbelief is suggesting, 'But how shall I stand if it should please God to bring me into deep waters?' Hitherto 'I have only ran with the footmen, how shall I contend with horses?' Lord! 'may thy grace be sufficient for me.' In the swelling of the Jordan of death, 'may thy strength be made perfect in my weakness.' I have, indeed, great reason to distrust myself, my sinful self, but no reason to distrust a faithful God—nor have you, my dearest wife and sister; he has given you much, and he will give you more grace; will supply all your need out of his abundant fulness—he will support you under all circumstances, and in all dangers. We

must part from each other for a time, but never from our best Friend, either in time or in eternity. His grace hath enabled us to bear up against the storms of prosperity, and he is Almighty to sustain us in the hour of adversity, 'able to save to the uttermost.' May we trust and not be afraid, for 'the Lord Jehovah is our strength and our song, and will be our salvation.' Yes! my dear friends! I am to continue with you his appointed time, and I am willing to stay with you, for I have every possible tie that heart could wish to bind me to earth, and to you; but when my Father, my Friend, and Redeemer, says,

"Come, come away—  
I must, I would obey."

You must, you would resign; yea, and follow me too, for there

"Our best friends and kindred dwell—  
There God our Saviour reigns."

He, who best knows when to bring us into this world, and when to unite our hearts, knows best when to take us out:

"Peace, then, our angry passions still,  
Let each rebellious sigh  
Be subject to his sovereign will,  
And ev'ry murmur die."

"And will ye, my dear friends! attempt to make the rent mantle of flesh more lovely by the clothing of a fringed shroud, or the decoration of blooming flowers? Vain attempt! yet kind, as flowing from that principle of love to its once animated spirit, now fled, now happy!

"Weep not for me, thou lovely widowed wife! weep not for me, thou lovely widowed sister! weep not for yourselves! we are all safe, and shall soon be all happy together; separated yet undivided, even in death. We met on earth to live in love and peace—we meet in heaven to part no more! Our union on earth was sweet, our separation shall be short, and our re-union eternal!"

From the *Missionary Register*, for April, 1822.  
*Instances of the Influence of Religion on the Negroes at Regent's Town, Sierra Leone.*

From the communications of Mr. Johnson, [to the *Church Missionary*

Society,] we extract some exemplifications of the powerful influence of true religion on the minds of his people.

In examining some candidates for baptism, Mr. Johnson was so much struck by the intelligent piety of one of the women, that he has sent a copy of the examination to the committee. It here follows:—

Question. How long have you felt desirous of being baptized?

Answer. Since you came from England, Sir.

Q. How did you become first desirous?

A. Some words which you talk in the church make me afraid.

Q. Can you tell me those words, which made you afraid?

A. Yes, Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand, [pointed out the character of those who were not born again] and then I think that me—me do all them thing; and that make me afraid.

Q. If you have been bad before, you do not any thing bad now; you are very good this time, are you not?

A. Massa, me very bad; me heart full of sin, and that trouble me.

Q. I suppose, then, when you are baptized, you think you shall be better?

A. No, Massa; that no make me good: the Lord Jesus Christ, him one only can make me good, and can save me; and for that I want to follow him.

Q. Who is Jesus Christ?

A. The Son of God.

Q. What did he do to save you?

A. He die upon the cross for sinners.

Q. Are you a sinner?

A. Too much, Massa.

Q. Where is the Lord Jesus Christ now?

A. He live in heaven.

Q. What is he doing there?

A. Pray for sinners.

Q. How many Gods are there?

A. One: God the Son, God the Father, and God the Holy Ghost—I mistake; it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?

A. No, Massa; them three be one God.

Q. Can you tell me who made you?

A. God the Father.

Q. Who redeemed you?

A. God the Son; and God the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?

A. He show me my sin.

Q. Does he teach any thing else?

A. Yes; he show people that they can be saved by Jesus Christ.

Q. When he has shown them that, does he teach them any thing else?

A. He make them heart feel glad: he give them peace.

Q. Can you tell me what is the outward thing in baptism? (Was silent.) I mean, what does the minister take when he baptizes people?

A. Water.

Q. Does that wash your sins away?

A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.

A. Yes, I know; but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (Was silent.) I mean, what is true baptism?

A. The Holy Ghost baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's table?

A. Bread and wine.

Q. And what does the soul eat and drink? (Was silent.) I mean, while we look to Jesus Christ, and remember his dying love, what do our souls spiritually receive?

A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did he redeem or save you with?

A. He pay his own blood for sinners.

Q. Why don't you say for me?

A. Me afraid, Massa; me so bad, me can't say "for me" yet.

Q. Tell me, did not you know any thing before you felt your sins?

A. No, Massa; me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa ! if God help me, I want to do good ; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray ; but I am afraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, Sir ; I feel sometimes glad, and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you ?

A. Sometimes I am afraid, because my sins too much ; but he is God, and can do all things : that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers : but I would observe, that all cannot answer so correctly and judiciously as this woman ; and, therefore, her examination must not be taken as a general case ; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can do so before Tamba or Davis : some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

The following remarks of one of the Christian Negroes form a simple and forcible illustration of the Apostle's words—*I was alive, without the law, once ; but, when the commandment came, sin revived, and I died* :—

Yesterday morning, when you preach, you show we that the law be our school-master to bring us to Christ. You talk about the Ten Commandments. You begin at the First, and me say to myself, " Me guilty !"—the Second : " Me guilty !"—the Third : " Me guilty !"—the Fourth : " Me guilty !"—the Fifth : " Me guilty !"—then you say the Sixth—*Thou shalt not kill.* Me say, " Ah ! me no guilty ! me never kill some person." You say, " I suppose plenty people live here, who say—' Me no guilty of that ! ' " Me say again in my

heart, " Ah ! me no guilty." Then you say, " Did you never hate any person ?—Did you never wish that such a person, such a man, or such a woman, was dead ? "—Massa, you talk plenty about that ; and what I feel that time I can't tell you. I talk in my heart, and say, " Me the same person ! " My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast ! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how he take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa ! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me. Suppose he no save me, I shall go to hell for ever.

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro woman :—

A woman said, " First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins ; and then I feel glad very much, because Jesus Christ come into the world to save sinners. When I go out, I pray—in the road, I pray—in the farm, I pray—when I get in the market among plenty people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ : when I get up I pray—when I lie down, I pray—and when I see some of God's people, I glad very much : I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me ; and when I get up from my knee, I don't know what I been say. O, my heart bad past every thing ! I don't think I live in the right way : I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do every thing that is bad." " Do you really live in these things ? " I asked. " Me do them all," she replied, " with my bad heart : suppose the Lord no help me, I should do them all with

my hands, my mouth, and my feet. But all of them bad things live in my heart, and that trouble me much."—Here she began to weep, and the conversation ended; but not without advice suited to her state.

One of the communicants, who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:—

Went to see a sick communicant.—When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Free-town, some time ago, and met with some of my country people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but, by and bye, I stop: and, O Massa! what plague me much, is, I laugh when they talk bad. Next day I go home; and oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes I only strong enough to go to church: but I get no peace in my heart, when I hear the word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the father, after having punished his child; and that our heavenly Father, in like manner, mercifully, through the Saviour's merits, receives his children, and forgives their backslidings freely.

#### Episcopal Acts.

At a special ordination, held on the 10th April, 1822, at the chapel in Pineville, by the Right Rev. Dr. Bowen, the Rev. D. J. Campbell was admitted

to the holy order of Priests. Morning Prayer having been read by the Rev. Mr. Tschudy, of St. John's, Berkley, an appropriate sermon was delivered by the Bishop. The Rev. Mr. Delaveaux, Rector of St. Matthew's, and the Rev. Mr. Lance, Rector of Prince George, Winyaw, also were present, and assisted in the solemnities of the day. The Bishop, at the same time and place, administered the holy rite of confirmation.

On Sunday, the 19th of May, 1822, the Right Rev. Bishop Moore held an ordination at Walker's Church, Albemarle county, Virginia, and admitted the Rev. Edward R. Lippit, Herbert Marshall, J. J. Robertson, to the holy order of Priests, and Mr. Charles H. Page, to the holy order of Deacons.—  
*Repertory.*

#### Episcopal Church in Natchez.

At a meeting of the subscribers to a fund for the erection of an Episcopal Church, and the permanent support of an Episcopal clergyman in the city of Natchez, held at the court-house, in the city of Natchez, on the 26th of March, 1822, Bela Metcalfe, Esq. was called to the chair, and John Baynton, Esq. appointed secretary; when a number of rules and regulations were adopted, with the view to the erection and maintenance of an Episcopal Church in that city. They appointed eleven trustees to take charge of the real estate of the Church, with power also to invite a clergyman to settle among them; and a building committee of five, with power to select a site, and proceed in the erection of a suitable edifice; and also another committee of five, whose duty it is to solicit subscriptions, and otherwise to advance the interests of the Church.

Nine thousand dollars were subscribed on the first morning. On the second, the subscriptions were increased to between 11 and \$ 12,000.

We most cordially wish success to these our brethren in the west.

#### Church at Washington, N. Carolina.

The corner stone of a new Episcopal Church was laid on the 29th of May, 1822, at Washington, North-Carolina, with appropriate religious ceremonies, by the Rev. Richard S. Mason, Rector of Christ Church, Newbern.

## Obituary Notice.

DIED, on the 10th June, 1822, at Newtown, Connecticut, the Rev. David Botsford, aged about 26 years, lately officiating in Wallingford. He died, as he lived, a Christian. The evening of his life was not cold and cheerless. The God whom he had served forsook him not in his lingering illness; and, at the awful moment of dissolution, he went to the eternal world in the spirit of submission, and with the hope and prospect of a blessed immortality. He had been a student in the Theological Seminary of the Protestant Episcopal Church, and was recently admitted, by the Right Rev. Bishop Brownell, to the holy order of Deacons. The following vote of his late associates, is expressive of the estimation in which he was held by them:—

*New-York, June 26th, 1822.*

The students of the General Seminary of the Protestant Episcopal Church, having heard, with deep regret, of the premature death of their late fellow-member, the Rev. David Botsford, do hereby express the high respect they entertained for his piety and worth.

And in testimony thereof, do resolve to wear the usual badge of mourning for the space of thirty days.

*Resolved*, That the proceedings of this meeting be published in the Churchman's Magazine, and the Christian Journal. L. B. HULL, *Chairman.* A. L. CONVERSE, *Secretary.*

From the Dublin Patriot.

## Death of the Primate of Ireland.

WE lament exceedingly to announce the death of this distinguished, learned, and pious Archprelate. His grace died at half past eight o'clock, on Monday evening, 6th of May, 1822, at his grace's temporary residence, in London. It is not a little remarkable, that the late Archbishop of Cashel died in Dublin on the same evening, and that there was but a quarter of an hour between the decease of the two Archbishops. His grace the Lord Primate was the Right Hon. William Stuart, D. D. He was Archbishop of Armagh, and Primate of all Ireland, Prelate of the Most Illustrious Order of St. Patrick, a Commissioner of the Board of

Excise, Vice-President of the Association for discountenancing Vice, a Trustee of the Linen Manufacture, and a Privy Counsellor in England. His grace was great uncle of the Marquis of Bute, was consecrated Bishop of St. David's in 1793, and Lord Archbishop of Armagh in 1800.\*

Lord Caledon writes, we understand, from London, in a letter received to-day, that the Archbishop of Armagh died in consequence of having received, in mistake, two ounces of laudanum, of which, when the proper antidote was administered, only a small portion was thrown up. This circumstance strongly tends to aggravate the poignancy of our regret at his Lordship's lamented decease.

It is confidently reported that the Bishop of Raphoe will succeed to the Archbishopsrick of Cashel, and that Dr. Bisset, first chaplain to his excellency the Lord Lieutenant, will then obtain the vacant See. Dr. Bisset, by his consecration, will vacate the Chancellorship of Armagh, in that diocese, and the Archdeaconry of Ross.

From the New-York Evening Post,  
June 25, 1822.

THE death of the Lord Primate of Ireland, (Dr. Stuart) mentioned in our paper yesterday, was occasioned by a fatal error in administering medicine to him. The contents of a bottle, in which, among other ingredients, were two ounces of laudanum, were to be exteriorly applied, but were given to his grace to swallow, by mistake, by the hands of his wife, who was his nurse during the whole of his sickness, and who administered his nourishment as well as his medicine. As soon as she discovered that she had given the fatal draught, the scene was perfectly heart-rending. Despair, horror, utter madness, shocked from her every mental sense, and soon produced a settled alienation of mind, from which it is feared she will never recover.

\* This must not be understood of a new consecration. Archbishops are only of the Episcopal order, and receive no additional consecration on their promotion to the Archiepiscopate.—*Ed. C. J.*

† Dr. Magee, author of the work on Atonement and Sacrifice.—*Ed. C. J.*